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VOLUME II. SECOND EDITION.

THE HISTORY OF THE WESLEYAN METHODIST MISSIONARY SOCIETY.

By D. G. FINDLAY and
W. W. HOLDSWORTH.
M.A. &c.

London: Published by J. & J. G. Lippincott, 15, Ave. Marie St., E.C. 4.

This is a history of the Wesleyan Methodist Missionary Society, from its origin in 1785 to the present time. It is a history of the growth of the Society, of its work in the various parts of the world, and of the progress of the Christian mission in the world. It is a history of the Society's work in the various parts of the world, and of the progress of the Christian mission in the world. It is a history of the Society's work in the various parts of the world, and of the progress of the Christian mission in the world.

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Volume II, which contains the history of the Society from the year 1850 to the present time, is now published in a new edition, revised and enlarged. It is a history of the Society's work in the various parts of the world, and of the progress of the Christian mission in the world.

Volume III, which contains the history of the Society from the year 1850 to the present time, is now published in a new edition, revised and enlarged. It is a history of the Society's work in the various parts of the world, and of the progress of the Christian mission in the world.

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METHODIST MISSIONS IN THE NEW WORLD

THE first three volumes of the Centenary History of the Wesleyan Missionary Society¹ are now lying before us. Dr. Findlay lavished upon them his skill as a historian. His whole-hearted devotion to the cause of missions made the task of recording the labours and triumphs of these consecrated men and women delightful, and his capacity for research, his appreciation of the value of detail, and his grasp of the whole range of subjects are manifest in his three volumes. The work grew upon him, however, to such an extent that the very fullness of the record became an obstacle to its completion, and his death found the History unfinished. It then passed into the singularly capable hands of Mr. Holdsworth, who has been able to reduce the scale of the work in some respects, and will, as an Indian missionary, fitly be responsible for the completion of the History.

The volumes now published record the formation and development of the society, the beginnings of Methodism in America, the missions in the West Indies, and the history of missionary service in Australia, Tasmania, New Zealand, and the South Sea Islands. The fourth volume will trace the history of the missions in Africa and in Europe; the concluding volume will describe the work in Ceylon, in India, and in China. The volumes have been beautifully printed, and are neat and pleasant to handle. Each is complete in

¹ History of the Wesleyan Methodist Missionary Society. (Epworth Press.)

itself with its own index, and when the History is finished it will be a delight and an inspiration to lovers of missions in all Churches and all lands.

Mr. Holdsworth points out in his preface that although the centenary of the Society was kept in 1913, the missionary service of Methodism began as early as 1760, about twenty years after the first field-preaching in Bristol. Methodist missions were thus more than half a century old before the Society was formed.

Dr. Findlay shows that Protestantism remained for two and a half centuries asleep to her duty toward the heathen. 'The unconcern was the more lamentable as it befell at a time of unprecedented opportunity, at the moment when the horizon of humanity was widened and new continents came within the ken of Christendom. The Church of Rome, indeed, was not blind to the enlarged prospect. She had inherited from the Middle Ages the missionary obligation and tradition, and in this respect she vindicated her apostolic lineage. The passionate loyalty of the religious Orders, their soldierly spirit, and the utter selflessness attained by their discipline, provided a host of Catholic missionaries, ready to go to any clime, to endure any hardship, and to lay down life without a murmur at the Church's bidding. At the height of the Protestant uprising, when her strength at home was half broken, the Roman Church found means to overrun with her emissaries the vast regions of farther Asia and America. The great missionary agency of the *Congregatio de Propaganda Fide* was then established, which rapidly wove its network round the globe. Each discovery made by sea or land in that age of restless exploration was studied and turned to account; the Cross was planted and the rights of the Papal See asserted on the new-won soil, with the least possible delay. Rome marched forward with the world's advancing boundaries.'

The Evangelical Revival and the rise of Pietism and

Moravianism in Germany breathed a new energy into the whole Protestant movement. 'In this revived strength the Churches of the Reformation overleaped their national limits, and the gospel of Jesus and of Paul resumed its world-mission.' The Wesleys were a missionary family. John Wesley's grandfather was anxious to go out as a missionary to Surinam, in the Dutch East Indies; Samuel Wesley laid before the Archbishop of York a large missionary scheme, and urged that the East India Company should be induced to facilitate the spread of Christianity. The object 'would be well worth dying for.' His wife was profoundly impressed by the story of the Danish mission in Tranquebar, and inspired her children with her spirit. John Wesley went to Georgia with the intention of becoming a missionary to the Indians. That hope was not realized, but it gave a trend to all his labours at home. It was he who induced George Whitefield to go to America, where he preached to vast congregations and fanned the flame already kindled by Jonathan Edwards into a conflagration which swept through the land. Wesley's converts from Ireland carried Methodism to New York in 1760. Leeds had the honour in 1813 of forming the first branch missionary society, and at the Conference held there in 1769 Wesley reported: 'We have a pressing call from our brethren in New York (who have built a preaching-house) to come over and help them. Who is willing to go?' Richard Boardman and Joseph Pilmoor volunteered for the mission. Methodism had already gained a firm footing in the New World, and when Francis Asbury volunteered to meet the pressing call in 1771, America found an evangelist as untiring and devoted as Wesley himself. Two years later Thomas Rankin was sent as General Superintendent with George Shadford as his companion. To Shadford Wesley wrote: 'I let you loose, George, on the great continent of America. Publish your message in the open face of the sun, and do all the good you can.'

When the English clergy withdrew from America after the Declaration of Independence, Wesley used all his influence to get a bishop for America. All was vain. He therefore set apart Dr. Coke as General Superintendent over the Methodist preachers in North America. He was to ordain Asbury as his colleague. Wesley wrote to the preachers: 'As our American brethren are now totally disentangled, both from the State and from the English hierarchy, we dare not entangle them again, either with the one or with the other. They are now at full liberty simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free.'

His statesmanlike decision set American Methodism on the way to its extraordinary developments. Coke paid nine memorable visits, in which he displayed all his accustomed zeal and enterprise. But his attention was divided between America and the West Indies and the work at home. Asbury gave his life to the United States and laid firm foundations for the marvellous developments that were to follow. He travelled 270,000 miles all over the vast territory; and when he died in 1816 Methodism had more than 700 itinerant preachers and 211,000 members.

Coke's eyes had been opened to the needs of the world. In January, 1784, eight months before Wesley set him apart for America, he issued 'A Plan of the Society for the Establishment of Missions among the Heathens.' No definite scene of operations is suggested. The committee are to 'agree with any they shall approve, who may offer to go abroad, either as missionaries, or to any civil employment.' The scheme is vague, but Wesley's commission soon led to definite plans for work in the West Indies, which engaged Coke's attention for the next quarter of a century. He had the soul of a missionary, but it was Wesley who set him loose for his glorious service across the

Atlantic. Wesley is thus the real founder of Methodist missions both in America and in the West Indies.

Methodism was introduced to Newfoundland perhaps a little earlier than to the United States. Laurence Coughlan, an Irishman, who had been for ten years one of Wesley's preachers, went there in 1765 on his own responsibility, but with a view to Christian service. He speaks of himself in 1772 as having been for seven years a missionary. He settled at Harbour Grace, the chief resort of the fishermen. 'The Sabbath was unknown; there was none to celebrate marriage, and the marriage vow was little regarded. Oppression, violence, swearing, debauchery, licentiousness, and every crime that can degrade human nature, sink civilized man to a savage, or even degrade him below the brute, was practised without a check.' Coughlan came home in 1767 and was ordained by the Bishop of London. Then he returned to Harbour Grace and Carbonear, where a revival broke out. The number of communicants was doubled within the year. He wrote to Wesley: 'I am, and do confess myself, a Methodist. The name I love, and ever shall. The plan which you first taught me I have followed as to doctrine and discipline.' Weekly classes on the Methodist model were formed. Then persecution broke out, Coughlan's health gave way, and he returned to England in 1773. John Stretton and Arthur Thomey then took charge of the flock. Two years later John Hoskins, a Methodist schoolmaster, came out from Poole and proved so useful that the people of Old Perlican begged Wesley to secure ordination for him. The application to Bishop Lowth failed, but when Hoskins got back from England there was a great awakening. He also had to face fierce opposition, but he held his ground bravely. At Bonavista, he told Wesley, 'the people are willing that I should come and teach their children to read and write; and perhaps by this means they will in time be inclined to receive the gospel.' Dr. Findlay adds, 'Here is an educa-

tional missionary of primitive Methodism, approved and directed by the founder.'

In 1784 John Stretton applied to Wesley for a travelling preacher. Wesley wrote to Dr. Coke, who was then in America, asking him to call at Newfoundland and leave a preacher there if possible. 'Your preacher,' Wesley added, 'will be ordained.' Coke was not able to pay this visit, but the following Conference appointed John McGeary as missionary. He was earnest and faithful, but 'proved unequal to the tasks of a pioneer in a field so rugged and wild.' He returned to England in 1788, 'having brought upon himself unnumbered vexations, and a flood of reproach upon the cause.' Two years later he was back at his post, but only stayed about a twelvemonth.

Under such conditions the work languished, but Dr. Coke appointed William Black, of Nova Scotia, 'Presiding Elder' and also sent a number of American preachers to assist him. Black was only able to give a month to his visitation of Newfoundland, 'but, wherever he moved, the fire of God kindled. The societies were refreshed and reunited; troops of sinners were converted, including some of the most abandoned; and the people conceived such an affection for this messenger of God that he found it hard to tear himself away.' Not less than two hundred converts were gathered in round Conception Bay. McGeary left soon after Black's visit and no other preacher came. But Stretton and other lay helpers carried on the work with marked success until George Smith was sent from England in 1794. He is described as 'a Methodist of the John Wesley type; a man of strong constitution, a good preacher, deeply pious, and of great zeal in the cause of Christ.' Under him and William Thoresby the membership reached 510. In 1812 four missionaries were on the ground. The establishment of the Missionary Society in the following year led to more adequate support, and in 1815 six missionaries were at work. One of the recruits

of 1816 was George Cubitt. He was stationed at St. John's, where it was said that 'Tom Paine had more authority among the intellectual folk than the Bible.' His powerful preaching was well adapted to meet such conditions. Under his ministry Captain Vicars, of the Royal Engineers, who had been a professed deist and man of pleasure, was soundly converted. He married a Methodist lady of the island and became the father of Captain Hedley Vicars. Mr. Cubitt returned to England in broken health, but recovered his strength and was Connexional editor for many years.

In 1817 there were eleven circuits in the island and a period of solid progress began. Open persecution had ceased save at outlying points and in violently Romanist areas; the gross and almost heathen ignorance had been dispelled. Methodism had gained a strong hold on the population and 'won for the Gospel popular hearing and reverence throughout Newfoundland.'

William Black, of Huddersfield, bought an estate at Amherst, in Cumberland County, in 1774. He was a friend of Wesley, who deprecated his 'going from a place where he was much wanted.' His wife, who was deeply pious, died soon after the family reached America. Her two eldest sons came under strong religious conviction. William was converted in the spring of 1779. Soon the whole family of four sons and one daughter shared his experience. William began to exhort and developed into a powerful preacher. Fifteen months after his conversion he came of age and began to itinerate among the scattered towns and hamlets of Nova Scotia. Its population, including that of New Brunswick, was then about 12,000. In a few years it was doubled by the incoming of the Loyalists from the United States. Many nominal Protestants, 'especially in the newer settlements, and in the secluded parts of the colony, who remained without religious ordinances,' were sinking into ignorance and vice. To these Black became an apostle. At Halifax, in June, 1782, he wrote in his

journal, 'Oh, what a town for wickedness is this!' It was a busy naval and military station. Some one said 'the business of one half the town is to sell rum, of the other half to drink it.' Black gained unrivalled influence in the town. The work grew on his hands, and it was no small relief when some leading New York Methodists came to the colony among the Loyalists in 1783. Methodism in Nova Scotia grew rapidly, but as yet it had no place on Wesley's *Minutes*. Black was only twenty-three and had no status save that implied by Wesley's sanction. Appeal was made to Wesley for a preacher, but he advised his friends to look to America for helpers. Black met Coke at the Christmas Conference at Baltimore in 1784. His appeal made a deep impression and heightened Coke's own missionary fervour. Freeborn Garrettson and James Oliver Cromwell volunteered to go to Black's assistance and landed in Halifax in February, 1785. Garrettson only stayed two years, but he did fruitful work. It soon became evident that help could not be expected from the United States. 'The men who came across the border felt themselves aliens. They could not take the oath of allegiance to the British Crown, and at times were liable to suspicion on political grounds. Bishop Asbury complained that Nova Scotia "spoiled" his young men—certainly he appeared to grudge sending them; in truth the work on his hands within the borders of the Republic left him none to spare.' Black came to England in 1799 to seek help and returned in October, 1800, with four young Preachers. He retired from active work in 1812, but lived in Halifax for more than twenty years, where he was revered by the whole town. He was the Asbury of the Maritime Provinces, though he did 'not possess the commanding force and master will of Asbury, nor Asbury's Spartan rigour and matchless powers of endurance; but he had the purity of character and much of the same spiritual beauty, the same heart of love and meekness of wisdom.' On his retirement

the mission was definitely linked to the British Conference. In 1855 the Methodism of Eastern British America became strong enough to have its own Conference with seven districts.

In Upper Canada Methodism was 'congenital with the colony, and inwrought into its foundations.' For about half a century it was united to American Methodism, but in 1820 the territory was divided with the British Conference, which took charge of Lower Canada. After various changes the whole work was united in 1855 under the Wesleyan Conference in Canada. Methodism has grown into a powerful Church full of enterprise for the evangelization of its own vast territory and filled with zeal for missionary service. Its membership approaches 400,000 and its total constituency exceeds a million. The Methodists of the United States number eight millions and a quarter, and adherents probably swell the total to at least twenty millions.

The second volume of the History is devoted to the West Indies. Mr. Holdsworth says Dr. Findlay found the record of missionary devotion here so rich in spiritual interest and exhibiting principles of missionary service of such universal application that any slighter treatment was impossible to him. He felt the charm of this field so strongly that if he were beginning his ministry, and were called to choose a field of service, he said he would offer himself for the West Indies. The Introduction to the second volume draws attention to 'the truly apostolic figure who was the centre and spring of this wonderful service.' When Coke reached Antigua he found that the field had been prepared by Wesley's own convert, Nathaniel Gilbert, and the heroic shipwright, John Baxter, who had been sent by Providence from Chatham to carry on Mr. Gilbert's work.

The whole structure of society in the West Indies was built on slavery. The bulk of the negro population were 'as truly heathen as though in darkest Africa.' When his

vessel was driven out of its course by the winter storms and he landed at Antigua on Christmas morning, 1786, he found there two thousand Methodists under Baxter's care. The work appealed to all Coke's missionary instincts. He was born for the opportunity on which he seized. Dr. Abel Stevens says that 'no man, not excepting Wesley or Whitefield, more completely represented the religious significance of those eventful times.' During a seven weeks' stay he visited six important islands, in two of which he organized circuits. He left three missionaries in the islands. Two years later he brought three more. In the seven years of his personal administration the work was extended from Antigua to ten other islands, twelve missionaries were at work, and the membership increased to nearly 7,000. When he died in 1814 it was 17,000. After his personal visits came to an end he still had charge of the work. 'In a peculiar sense he felt himself the father of the West Indian churches. He spent upon them much of his fortune, bearing almost unaided the cost of his journeys in their promotion, meeting the current necessities of the work freely from his private purse, and advancing in some cases a large part of the funds required for church plant. The missionaries corresponded with him as a father, and depended upon his advice and support. From Dr. Coke's hand they received their appointment and stipends; to him they made their requests and appeals.' He was the dictator of the foreign work of Methodism, which meant chiefly the missions to the West Indies.

Up to the time of emancipation the opposition to missionary labour among the negroes was violent. The majority of the planters regarded it as subversive of the existing order. Jamaica was a hotbed of persecution. After the abolition of the slave trade in 1807 the white society let loose its wrath on the missionaries. They were forbidden to preach, and it was found necessary to appeal to the Throne. The petition 'showed that about 400,000

slaves were excluded from all public worship. The Act of the Jamaica House of Assembly was annulled and the battle for religious liberty was won. Fierce persecution from the planters came in subsequent years, but the citizens had then become friends. Some of the bitterest opponents of Methodism were eager to make amends for the past.

At Bridgetown, Barbados, William James Shrewsbury had to face fierce opposition. His 'fearlessness in the reproof of sin and his keen dialectic brought him into frequent encounters with the profane and insolent, and made him dreaded by them.' The mob wrecked the chapel and the preacher's house, and seemed bent on hunting out and finishing off the preacher. He and his wife had to retreat to St. Vincent and finally to return to England in May, 1824. 'He had fought a good fight; others were to reap the victory.'

The Emancipation Act, for which British Methodists had striven with one consent, became law in 1833. August 1, 1834, was the Day of Redemption, and the religious feeling, the order and sobriety with which it was kept by the emancipated slaves bore striking witness to the influence which the missionaries had gained over the negroes during years of obloquy and opposition. Out of 32,000 Methodist members in the West Indies, 23,000 were slaves. No other Church had so many slaves in her membership. After 1833 100,000 freedmen looked to her for education. Day schools were opened and the annual expenditure on them increased tenfold in a few years. In 1837 there were 1,266 teachers in the Methodist schools, all but 36 of whom were unpaid. The missionaries and their wives took the lead in the religious teaching. James Bickford, of Australia, who laboured for fifteen years in the West Indies, 'learnt from incontestable evidence that God gave to English Methodism a mission to carry the gospel of "the common salvation" to the black and coloured population of the West Indies.'

Among the noble men who laboured there a place of

honour must be given to William Moister, whose missionary volumes did much to make the work familiar to British Methodists. 'Never sparing himself, Moister was equally effective as preacher, pastor, and administrator. No man had a fuller share in the activities of the stirring years of spiritual and material expansion enjoyed by the mission in the post-emancipation period; he was particularly useful in the raising up of helpers on the field. Twice he suffered shipwreck and twice experienced a terrific earthquake during the thirteen years of his West Indian service (1834-1846).'

During the twenty years after emancipation 'the West Indian Churches failed to mature in the way of self-support and self-government.' Two West India Conferences were formed in 1884, but the experiment did not prove beneficial, and on January 1, 1904, the missions came back to the charge of the Missionary Society. £30,000 was raised at home to meet £30,000 contributed in the West Indies, and finally all the debts on the property were discharged. The return of the missions to home management made English ministers more willing to labour there, and thus brought quickened life and energy to the churches.

The third volume of the History is given to Australia, New Zealand, and the islands of the South Seas. Urgent appeals were made for preachers for New South Wales in 1812, but there was then no Missionary Society. It was not till August, 1815, that Samuel Leigh arrived. Within a year a preaching-room had been hired in Sydney, holding 200 people. It was soon filled, as also was the chapel built in 1819. Leigh's strenuous labours wore down his strength, and he was compelled to return home in 1820. Walter Lawry, who had joined him in 1818, carried on the work with the same enterprise and devotion. Leigh got back to Australia with restored health in 1821 and was soon on his way to open up a mission among the Maoris in New Zealand. That mission was doomed to disappointment,

but Methodism found a fine sphere among the colonists who began to pour in after 1840. Lawry sailed for the Friendly Islands in June, 1822. Methodism did a great work among the colonists and among those attracted to Victoria by the discovery of gold. It gradually grew in strength until the first Australasian Conference met at Sydney in January, 1855, under the presidency of the Rev. W. B. Boyce. New Zealand was included, but became independent in 1910, though for missionary purposes it is still associated with Australia. It has about 200 ministers and 25,000 members, whilst the Australasian membership numbers 190,000 with over 1,000 ministers.

The romance of Methodist missions centres in the islands of the South Seas. Dr. Findlay says it 'grew out of the mission to the colonists of New South Wales, which was undertaken in 1816.' From the first, Australia has been the basis of Methodist operations in the Pacific, of which for the last sixty years that country has borne the sole responsibility. Working from this centre, the British Methodist missionaries have addressed themselves to the Maoris of New Zealand, to the Friendly Islanders, with their kinsmen the Samoans, and to the Fijians. In recent times the missions of the Australian Conference have extended their operations much more widely in the South Seas—to Papua (British New Guinea), the New Britain Group, and the Solomon Islands—maintaining besides a mission full of promise in India, associated with those of the home Church. A church membership (including probationers) not 'far short of 50,000 is now reported from the Australian missions.'

The exceptional human interest attaching to the Tonga Mission and its influence on the development of the foreign work of Methodism led Dr. Findlay to give three chapters to the story of the way in which heathenism was displaced by Christianity in the course of a single generation. It supplied Methodism with 'its earliest completed lesson in

dealing with heathenism.' Higher intelligence and morals and a more sensitive conscience made the people ready to welcome the gospel. Infanticide and cannibalism, if not unknown, were under the ban. The islanders were indolent, 'the spoilt children of Nature, whose fruits with little toil dropped into their laps.' Walter Lawry laboured in Tonga for fourteen months without the joy of leaving a native convert. Two years later John Thomas took charge of the derelict mission. In 1831 King George and his three children were baptized, and in 1834 the Friendly Islands were the scene of 'one of the most memorable outpourings of the Holy Spirit Methodism has ever witnessed.'

From Tonga, Cross and Cargill started on their perilous mission to the cannibals of Fiji. They landed at Lakemba in October, 1835. In February, 1838, James Watkin's appeal, 'Pity, oh, pity, cannibal Fiji!' stirred English Methodism profoundly. Thomas Jaggard and John Hunt went out in 1839. In ten years Hunt wrought the work of a life-time, and left a reputation as one of the brightest saints and heroes of Methodism. No pen can describe the nightmare of horrors amid which the missionaries and their wives lived. But their devotion never wearied, and on April 30, 1854, 'the mightiest man in Fiji, the chief of sinners, who represented in his person in their fullest measure the qualities and the crimes of his race, before his people bowed the knee to Jesus Christ.' James Calvert was so deeply moved that he could scarcely find voice to conduct the service. Thakombau abolished heathen worship and customs in Mbau, enforced the observance of Sunday, and regularly attended the house of God. James Calvert was spared many years to tell the apostolic story and to rejoice over the progress of Christianity in that once cannibal world. Miss Cumming bore witness in 1876 to the revolution accomplished. 'They are a body of simple and devout Christians, full of deepest reverence for their teachers and the message they bring, and only anxious to yield all obedience.'

The history of the Missionary Society itself is told in nine chapters of Dr. Findlay's first volume. We see its birth on the eve of Coke's departure for India; we watch its consecration amid the mourning for its missionary bishop's death; we follow it amid the manifold vicissitudes of its history, tested by disappointments, spurred to greater exertion by herculean tasks. News of Pentecosts in once heathen lands, and stories of heroic service and sacrifice, lifted up the standard of devotion and generosity at home till the Centenary found Methodism girding up its loins with more than youthful vigour for new endeavour and looking forward with confidence to that final triumph which to Dr. Judson was 'as bright as the promises of God.'

If John Wesley could turn the pages of this Missionary History he would preach again on his great text, 'What hath God wrought!' Working in harmony with other Churches and Societies Methodism has had no small place among the forces that have shaped the New World. It has followed our colonists to every land where they have ventured and has surrounded them with influences which have made them noble, God-fearing citizens. It has brought the joys of religious fellowship to lonely men and women in backwoods and outlying corners of the earth; it has cared for their children and inspired them with the love and fear of God. To the aborigines and the red men of Canada it has carried Christ's gospel; to the slave it has been God's messenger of sonship and brotherhood. It has changed a race of cannibals into devout Christians, and has healed some of the poisoned sores of the world. It has inspired its converts with the missionary spirit, and can point to the marvels of American and Canadian missions, and to the zeal of Australasia for the salvation of the islands of the Pacific. The mother Church has set its children a bright example of missionary devotion, and they are attempting to eclipse her record in their zeal for the kingdom which has no frontiers.

JOHN TELFORD.

SACRIFICE AND RECONCILIATION: A STUDY IN RELIGION¹

'BLAZONED as on Heaven's immortal noon, the Cross leads generations on.' The words were not written by a Christian divine, but by an 'atheistic' poet, who in the stanza closing with these well-known lines, and in his less familiar *Essay on Christianity*, showed an insight into certain aspects of the Christian religion beyond that of some orthodox believers. The Cross still leads generations on and its message still sways the human heart, regardless of the fine distinctions of theologians and the wordy discussions of the schools. But Christian thinkers have their place to fill in developing the deep meaning of that message. Answers to two great questions concerning Christ, who is the great Centre and Life of the whole, lie at the innermost core of Christianity. Who was, and is, He? And, what did He *do*, that He might become author of eternal salvation to them that obey Him? The answers to the two are distinct, though they cannot be separated, and the attention of the Church has been concentrated, now upon the Person, and now upon the Work, of the world's Saviour. For the first four centuries the former topic was all-engrossing, and a thousand years passed before the Church seriously set itself to think out the implications and bearings of the latter. Then the question came, *Cur Deus homo?* The whole company of the redeemed with one consentient voice had replied—To save men from their sins. But when Anselm and others after him pressed the further inquiry as to what was actually accomplished by Christ for men,

¹*Altar, Cross, and Community.* By W. F. Lofthouse, M.A. Published for the Fernley Lecture Trust. Epworth Press, 1921. 6s. net. Articles on *Sacrifice*: Hastings' Bible Dictionary, by W. P. Paterson; *Encyclopaedia Biblica*, by G. F. Moore; *Encyclopaedia of Religion and Ethics*, by various writers.

especially by His sacrificial death on the Cross, the trumpet uttered a less clear and certain note. There is still much to be learned of what was called in the first century τὸ τῆς εὐαγγελίας μυστήριον, the open secret of true religion; and till the Church has fully mastered its own lessons, it cannot adequately teach and mould the world.

Every generation has, or ought to have, its own contribution to make to the doctrine of the Cross, the work of Christ for men. Signs are not wanting of deep contemporary interest in the subject. Only during the last year or two five noteworthy books have been published—Dr. Denney's latest work, appearing alas! posthumously; Dean Rashdall's Bampton Lectures; and historical surveys of the field by Principal Franks, Prof. R. Mackintosh and Dr. Grenstedt.

To these is now to be added Prof. Lofthouse's able, scholarly, and comprehensive work mentioned at the opening of this article. The author broke ground in this subject, some years ago, in his *Ethics and Atonement*. The main lines of thought and exposition laid down in the earlier work are maintained in the later, which contains, however, a much fuller statement of the doctrinal side of the subject, also much new illustrative matter, especially from the comparative study of religions, as well as a more mature presentation of his own views. Mr. Lofthouse's range of reading has been wide; though he makes no parade of learned reference he shows a mastery of his subject from more than one point of view. He has the pen of a ready writer, a fertile and versatile mind, a clear and flowing style, and a gift of interesting exposition. The treatment of the subject might perhaps have gained by condensation and a sharper and more incisive definition of terms and conclusions. Mr. Lofthouse says that his book 'does not claim to be a treatise on the Atonement,' but he is certainly warranted in saying that it presents 'an aspect of the doctrine which no treatise can afford to neglect,' and he states his case with such ability and fullness as to deserve attention

from every serious student of the subject. Whether he fully sounds and reproduces some of the deeper notes of New Testament doctrine may be questioned. We have read the book more than once in no critical spirit, and have rejoiced, as many other readers will rejoice, in the breadth and variety of illustrative matter it contains and in the evangelical note which from time to time is sounded in it. If questionings also have arisen it is perhaps no more than might be expected in so difficult a subject and so wide a field. In what follows we do not profess formally to review or criticize the volume, but rather to take the two words, Sacrifice and Reconciliation, to which Prof. Lofthouse in his last chapter devotes somewhat special attention, and briefly to inquire into their place in the Christian doctrine of the Atoning Work of Christ. Whether we agree in all details with the author of *Altar, Cross, and Community*, or not, we heartily commend this able monograph to the attention of the wide circle of readers it deserves and will surely command.

I

In studying the Scripture doctrine of sacrifice to-day, it is instructive, and in accordance with accepted scientific method, to go back as far as possible to primitive sacrifices among the nations and view them in the light of the Comparative Study of Religions. But much depends on the way in which this is done. In the hands of many scholars the investigation becomes a mere piece of religious archaeology, ineffective for any elucidation of the highest forms. As indeed, in pursuing the life-history of a biological organism, the later stages shed light upon the earlier, rather than vice versa. But the reverent examination of the whole after the fashion of the articles on Sacrifice to which we have drawn attention, and with the sympathetic appreciation which distinguishes Mr. Lofthouse's treatment of the same subject,

will teach many lessons concerning the relation of Judaism and Christianity to mankind at large. For a believer in divine revelation such a study shows two things; (1) how God overrules human error for the advancement of truth, and (2) how the blind pathetic gropings after truth of mankind at large have been guided and met, and how Christ as Way, Truth, and Life has 'fulfilled' the inarticulate desires and instincts of the nations at large, as well as the law and the prophets of the Jews.

Extra-biblical sacrifices are marked by a great variety of outward forms and inner meanings. The element they possess in common is, however, easily apprehended, and is thus defined by Prof. Paterson. 'Sacrifice is an act, belonging to the sphere of worship, in which a material oblation is presented to the Deity, and which has as its object to secure through communion with a divine being the boon of his favour.' Some sacrifices expressed little more than the general homage of the worshipper; others were thank-offerings, votive gifts; others were gifts intended to please the god and so to obtain some desired blessing. In others the idea of expiation of sin is present, the worshipper presenting the life of an animal victim as a penal substitute for his own and so securing peace with God. Others again had a mystical and sacramental significance, the god and his worshippers joining together in a sacred meal, which was at the same time the symbol of a covenant and a means whereby the divine life might be shared by human worshippers. It is only right to say, however, that much obscurity hangs over both the origin and the meaning of symbols in early sacrifices, and it is not safe to build a weighty structure of theory upon so insecure a foundation. In the sacrificial systems of India and Greece, however, to which Prof. Lofthouse rightly draws special attention, the light shines more clearly, and it is comparatively easy to interpret the rites of Vedic and Homeric offerings. We do not attempt to follow out

these subjects in detail, though due place should be given to them in a comprehensive study.

Jewish sacrifices are much more important, partly because we have fuller information concerning them, and partly because they are so much more familiar to Christian readers. Not only do they present closer analogies to Christian thought and foreshadow some fundamental ideas of the New Covenant, but a certain genetic connexion between the Old and the New can be traced in the teaching of Christ and His Apostles. There is no need here to enter into a classification of Jewish sacrifices, such as may be found in any Old Testament text-book. The ideas underlying the sin-offering, the guilt-offering, the peace-offering, and the whole burnt-offering were quite distinct ; the daily sacrifices of the Temple had their own significance, as had those of special feast-days, while the ceremonies of the Day of Atonement were in some respects unique. The history of the ideas relating to sacrifice among the Jews is very fascinating, including as it does that reaction against sacrifices altogether, so familiar to students of the Hebrew prophets and so marked in the history of Hinduism and other religions. Among the Jews, the decline of interest in the ceremonial of sacrifice after the establishment of the synagogue system is very significant.

But the question with which we are now chiefly concerned is, What was the relation between the ideas of sacrifice in the Old and New Testaments ? In what sense was the death of Christ upon the cross regarded by the Evangelists and the Apostles as the Supreme Sacrifice for a sinful race ? That His death was sacrificial in character is unquestionably the teaching of the New Testament ; it is 'imbedded in every important type of New Testament teaching.' Dr. Driver says that the death of Christ is represented in the New Testament under three main aspects ; λύτρον, a ransom-price ; καταλλαγή, a setting-at-one, a reconciliation ; ἱλασμός and ἱλαστήριον, propitiatory, as breaking down the

barrier which sin interposes and enabling a holy God to enter into fellowship with sinful man. 'Christ, by giving up a sinless life, annuls the power of sin to separate between God and the believer by a sacrifice analogous to those offered by Jewish priests, but infinitely more efficacious.'

It is true that Christ's own references to the subject in the course of His ministry were few—for obvious reasons. When He found it impossible to impress upon His disciples the fact that He was about to suffer and die, it is not likely that He would, or could, unfold the meaning of His death, as this became possible after the Resurrection. Then, indeed, He plied the two on the way to Emmaus with the argument, 'Behoved it not the Christ to suffer these things and to enter into His glory?' We cannot here examine Scriptures in detail, but Matt. xx. 28 and xxvi. 28 are enough to show that occasionally Jesus prepared the way for the later teaching of Paul and other Apostles. St. Paul's own words in 1 Cor. xv. 3 show that a chief part of the inner core of Gospel tradition, handed on in due course to him as to others, was that 'Christ died for our sins according to the Scriptures.' This brief statement is unfolded and illustrated in independent ways by all New Testament writers except James and Jude, and developed at length in diverse, but not inconsistent ways, by Paul and the writers of Hebrews and the Revelation. We hold this to be proved, though we have no space here to discuss the arguments of critics who would either remove (without any external evidence) from the text, or explain away, such crucial passages as Matt. xx. 28, and our Lord's words at the institution of the Eucharist.

It is not intended to imply that an account uniform in all details is given of the exact nature of Christ's offering, and of the way in which His death availed to provide the full blessings of salvation. At some periods in the history of the Church and by some writers the analogies between the Old Testament and the New in this matter have been

far too closely pressed, while the modern tendency—partly perhaps by way of reaction—is to deny that there is any real connexion between what used to be called types and antitype, and even to object to the use of the word ‘sacrifice’ to describe the death upon the Cross. Mr. Loft-house, for example, asserts that ‘the sacrificial view of Christ’s death has for some time been undeniably losing its hold’ on Christian thought, and he suggests that ‘the traditional interpretation of Calvary is founded on a misconception.’ The line of theorizing on the Atonement which is indicated by the names Abelard-Ritschl-Rashdall appears to commend itself to him, and it is well to understand where ways meet—and part—what each path stands for and whither it leads. The questions suggested, which cannot be answered here, are such as these. Does the ‘subjective,’ ‘moral influence’ theory satisfy the New Testament standard of teaching? Has it in the past been the motive force for salvation which has ‘done the work,’ i.e. changed the hearts and lives of men? Does it contain that which satisfies the conscience of mankind at its highest and best, and does it adequately meet the sense of guilt which, generation after generation, has pressed upon the hearts of those who have most deeply felt the need of a gospel, and of those who have rejoiced in the gospel of Christ as alone sufficient for the moral and spiritual needs of the world?

It is of the utmost importance that the word Sacrifice and all that it stands for should not be dropped out of the evangelical view of Christ’s death in relation to the sins of the world. The Cross is not a Jewish altar, though it may occasionally be described as an altar (Heb. xiii. 10). The One Sacrifice for sins for ever is not to be lowered to the level of the many imperfect and unsatisfactory offerings under the Old Covenant. Those were material, this is spiritual (λογικὴ λατρεία); those were formal, legalistic, and temporal, this is vital, evangelical, and eternal; those were

human, this is divine. God Himself provides the offering, but it is the Son of God and Son of Man who realizes and presents the one perfect example of sacrifice, with which the Father is well pleased. Analogies between the two covenants have often been unduly pressed in favour of the Old, and 'theories of the Atonement,' which implied the paying a ransom to the devil, the appeasing of a vindictive Deity, or a 'transaction' which savoured too much of the commerce of the market or the technicalities of a court of law, held their ground in many quarters only too long and are disappearing none too soon. (It should be said in passing, however, that caricatures are not to be confused with original expositions, as accepted by Christian thinkers and saints through many generations.) But the purest and best Christian tradition, and we venture to say the most Christian thought of our own time, has gloried in a sacrifice on the Cross, marked by its excellence in contrast with the slaughterings of the old Covenant, 'a sacrifice of nobler name and richer blood than they.' Christ did not suffer and die merely that an appeal of love might be made to disobedient hearts, but that a perfect offering for the sins of men might remain for all time, 'a ground of confidence external to itself on which to rest in approaching the majesty and holiness of God.'

The pendulum, however, has been swinging—as trustworthy pendulums should not!—so far in an opposite direction that its movements need watching. The ethical rationalist does not believe in an Atonement at all. If he uses the word he explains it in the earlier English sense of an at-one-ment, or reconciliation, without a sacrifice. The claims of divine law—not of the (Jewish) law from which St. Paul earnestly contended that Christians were free, but of that Eternal Holy Law which to him was as sacred as his belief in God Himself—are pronounced non-existent, referring only to an abstraction. God is just, of a surety. But we are told that there is no such thing as retributive

justice ; punishment that is not remedial or deterrent is immoral. All that is, or ever was, required for the salvation of men, is that their hearts should be turned towards, instead of against, God, and the Cross is no more than a display of divine love, enough to melt down the hardness in the most rebellious soul. Every good Christian believes that the main teaching of Abelard and those who have followed him is true ; the question is whether it is the whole truth. No one can ever preach too earnestly the central truth that God is love—unless he forgets that God is Holy Love.

But that brings us to the second word in our title.

II

Reconciliation—it is a noble word, standing for a central truth and a glorious reality. The paragraph which specially unfolds it, 2 Cor. v. 17-21, deserves to be engraven not in letters of gold upon wood or stone, but in imperishable lines upon tablets of the human heart and in the indelible inscriptions of human lives and devoted ministries. 'God was in Christ reconciling the world unto Himself, not charging men's transgressions to their account, and He has entrusted to us the message of this reconciliation.' It is the gospel in a sentence—the evangel which renews and prolongs the music of the angels' song—Glory to God in the highest, and on earth Peace !

But when the message is being framed, questions are asked which must be answered. Is the reconciliation thus proclaimed mutual, is there any change from enmity to friendship on God's side, as well as on man's ? And is 'reconciliation' the only word which describes the meaning of salvation, so that when it has once been uttered, the whole story has been told and the whole message given ? The answer to the first of these questions, as generally given, is an indignant repudiation of the idea of anything like

'enmity' existing towards man in the heart of a loving God, or any change in the mind of Him who remains ever immutably the same. A little reflection, however, shows that this cannot represent the whole truth. Was Charles Wesley wholly astray in his theology when he wrote: 'My God is reconciled, His pardoning voice I hear,' or is the sinner wholly mistaken when by faith he sees upon the Father's face a smile which was not there before sin was confessed and forgiven? Can God regard with unmoved countenance and unmodified affection the child when he is wilfully rebellious, when he is tearfully penitent, when he is cheerfully obedient, and when he turns back from the peace and purity of the Father's home—as the son did not in the parable, but as men too often do in fact—to the riotous living, the swine and the husks of the far country and the alienated heart?

To ask such a question is to answer it. We speak after the manner of men in using the anthropomorphism of the last paragraph. But we travel nearer to the truth by such expressions, not further from it, as the Great Teacher abundantly proves. Bible truth is eternal truth, when we read either in Old or New Testament that the holy God is one who 'hath indignation every day' against sin, that 'the law is holy and the commandment holy and just and good,' and that while God is good and ready to forgive, His holiness is a consuming fire. His forgiveness is free, but it is not cheap. 'Ye were bought with a price.' Holy Love incarnate in a world of sin and death *must*—the necessity is spiritual and divine—imply the bearing of sins, as well as the carrying of sorrows. The perfect life of Christ and His triumphant resurrection have their part in His work, but it is His death which redeems. Calvary means more than the gracious ministry of the Healer of Galilee. The sinner feels this so keenly that he often can hardly believe forgiveness possible, and he needs a sacrifice which shall make perfect as pertaining to the conscience. The

Eucharist is not a sacrifice, but a feast upon a sacrifice, a sacred feast which derives its healing grace from the sacrifice which it commemorates. In Christ as a Saviour the sinner finds One who has annulled the righteous sentence against him by Himself bearing the burden to the uttermost. The true penitent exultingly welcomes what M'Leod Campbell called 'a perfect Amen in humanity to the judgement of God on the sin of men.' That Amen the sinner could not himself adequately utter, but from the depths of his soul he pronounces it after his Lord and would fain be crucified with Christ, die unto sin that he may live unto righteousness.

But this implies a meaning in Christ's sacrificial death which the Abelardian of to-day refuses to recognize and regards as a mere relic of superstition. It is from Paul that he draws his doctrine of reconciliation, but he must take Paul's doctrine as a whole, and the paragraph which speaks most fully of reconciliation ends with words of profound, indeed unfathomable, depth—'Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him.' This is no question of 'proof-texts,' or of building a great doctrine upon a passing phrase. It is the teaching of the whole New Testament that we are concerned to preserve against those who would reduce its whole diapason to a single mighty note. The very variety and independence of the New Testament writers is an advantage, not a drawback, and great responsibility rests upon those who would eliminate or dilute one element in their teaching, that they may the better emphasize another. The New Testament is for us authoritative on such a theme as this. Mr. Lofthouse describes the Gospels and Epistles as the most 'baffling,' as well as the most illuminating documents on this subject that have been produced; adding that 'their authors would be the last to claim that their authority is absolute and the first to insist that their conclusions must commend themselves to the moral judgement of their

readers.' That depends on who their readers are, how their moral judgements are formed, and whether the infallible judgements which are to supersede the New Testament on the subject of sin and forgiveness have fully sounded the depths of both. There are many to-day who are sure that they understand these matters better than the Apostle Paul, but their judgement even of their own abilities is not final. For most of us it is safer to go to school to the New Testament, while bringing to its interpretation the fullest light which the Holy Spirit has given, and still gives, to all who are willing to learn of Him.

For we are convinced that the New Testament teaching as a whole is consistent, comprehensive, and complete. It is not embodied in formularies, nor fossilized into uniformity of phrase and definition. It possesses the wealth and variety of life, and it illuminates those who are willing to listen as to living teachers. If the documents are 'baffling,' it must be to those who are unwilling to admit light from all quarters upon all aspects of a complex problem. An illustration ready to hand is found in the criticism which separates into two inconsistent elements St. Paul's 'forensic' and his 'ethico-mystical' teaching. These are not antagonistic, but supplementary. Justification is immoral without sanctification; sanctification impossible without justification. The great apostle is as eager and confident in his proclamation of Christ *for* us, as in his profoundly spiritual exposition of Christ *in* us. The latter doctrine, derided as super-subtle by the philosopher, is as simple as it is gloriously familiar to the little child in Christian experience. The only thing St. Paul could not understand would be the analysis which separates two integral parts of his teaching and opposes them to one another, though neither is complete, or even fully intelligible alone. For this very reason we rejoice in the emphasis which is now being given to the Gospel of Reconciliation, and only plead that St. Paul should be followed in making it a message of *reconciliation*

based upon sacrifice—the one perfect sacrifice for sins offered once for all by Christ upon the cross.

The Last Reality in a world of moral and spiritual beings is Holy Love. Those who have been erring and disobedient can only be restored and renewed by a Gospel of Reconciliation, and there is no spot in the universe where the meaning of that reconciliation can be shown as in the Cross. 'God may have other words for other worlds, but for this world the word of God is Christ.' The Sinless One bears the sins of the world that He may bear them away, passing through 'the hour and power of darkness,' that He might put off Himself from the principalities and the powers and make a show of them openly, triumphing over them in the Cross. Here is the power that reconciles, not the power of holiness alone, nor even of love alone, but of Holy Love which is one and indivisible, supreme and irresistible. The great object of reconciliation, so ably and amply set forth in Mr. Lofthouse's book, cannot be more simply and fully expressed than in the words of 1 Peter iii. 18, 'that He might bring us to God.' The clauses which precede those words form the true explanation of their meaning—'Because Christ Himself died for sins once for all, the righteous for the unrighteous, in order to bring us to God.' He not only melts the heart by tender love, He satisfies the conscience by righteously bearing the burden of sin to the uttermost. 'When God acquits, who is there to condemn? It is Christ that died, yea rather who rose from the dead, who is at the right hand of God and maketh intercession for us.' The whole sacred picture of the New Testament is out of focus unless we acknowledge that reconciliation is through death, through the blood of the Cross, that the condemnation of sin there pronounced is one in comparison with which even the mighty fulminations of the law itself are weak. The higher law of the Cross judges sin that it may save sinners, not saves sinners by refusing to judge sin.

Reconciliation—with God first and last, but inclusively, with

life, with self, with one another. 'Reconciliation to God,' says Dr. Denney, who has made this subject so fully his own, 'has not had its perfect work until we are reconciled also to our fellows, to the order of providence, and to the inexorable laws of the spiritual world.' It would require a volume adequately to expand that sentence. But for the subject of reconciliation with one's fellows, readers cannot do better than turn to the admirable closing pages of Mr. Lofthouse's book. What is more needed in the troubled and almost despairing world of to-day than reconciliation, in the deepest and widest sense of the word? 'We cannot reflect,' says Mr. Lofthouse in a paragraph every word of which is weighted with meaning by the events of our time—'on human society as it presents itself to us to-day, without being convinced that reconciliation in its larger meaning is the most important condition of all prosperity and well-being . . . Peace does not result from a balance of interests, but from an approximation of personalities. In other words, the work of Christ is the norm of all reconciliation.' We do most fervently believe it, and there is no possibility of a satisfactory and lasting peace for a distracted and harassed world except by a realization of this truth. And if the world is to learn the things that belong unto peace, the Church must learn the lesson more thoroughly for itself and teach it to the world by example as well as by precept.

For—to turn to St. Paul once again—'It pleased the Father that in Him should all fullness dwell, and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens.' Is this a mere hyperbolical mode of speech, and are we to write it down as an extravagance, together with that other bold word which describes the summing up of all things in Christ, things in heaven and things on earth alike? We cannot think so. The ἀποκαταλλάξαι and εἰρηνοποιεῖν of Col. i. 20 prepare the way for the ἀνακεφαλαιώσασθαι of

Eph. i. 10. He is our peace, the peace of Jews and Gentiles, Greeks and barbarians, Teutons and Latins, capitalists and labourmen, bond and free, and even—alas, that they should need it!—of warring sects in the Christian Church, each saying the temple of the Lord are we, and we alone. The work of reconciliation is Christ's, the methods must be His also, and in His power and grace is all our hope for the peace of the world. It may seem like a dream to-day, the mere baseless fabric of a vision. But it will come, as Milton sings in his hymn, 'On the morning of Christ's Nativity,' and again in the ode, 'At a Solemn Music':

That we on Earth, with undiscording voice
May rightly answer that melodious noise;
As once we did, till disproportioned sin
Jarred against nature's chime, and with harsh din
Broke the fair music that all creatures made
To their great Lord. . . .
O may we soon again renew that song
And keep in tune with Heaven, till God ere long
To His celestial consort us unite,
To live with Him, and sing in endless morn of light!

W. T. DAVISON.

SOUTH AFRICA IN THOMAS PRINGLE'S POEMS

IN 'The Bechuana Boy' Thomas Pringle tells the story of a Bechuana of about ten years of age who sought his protection and service in the Graaff-Reinet district in September, 1825. The boy's kraal had been raided by the Bergenaars, a lawless tribe of Griquas; he himself had been carried off as a slave and eventually sold to a Boer. Amongst the Boer's 'rough brood' he might have found a home,

But each to whom my bosom turned
Even like a hound the black boy spurned.

Marossi fled from his master's farm into the desolate Karoo, and appeared, followed by a young springbok, at the tent of Pringle, accosting him in the touching words, 'I am alone in the world.' After hearing the story Pringle took pity on the boy and gave him a place in his household, which kindness the boy rewarded with faithful and affectionate service.

This incident is so characteristic of Thomas Pringle that the concluding words of William Hay's biographical sketch—'He found his highest joy in sacrificing himself for the liberty and welfare of others, regardless of colour or race'—are not false eulogy, but a sincere appreciation of South Africa's first poet. Thomas Pringle, however, was not South African born, but was one of the famous settlers of the 1820 immigration. In the year 1819 the British Parliament voted £50,000 for the purpose of assisting emigration to South Africa. The native tribes on the eastern frontier of Cape Colony had been for years a source of trouble to the white people, and it was thought that a colony of sturdy British yeomen in the unpopulated area known as the Zuurveld would act as a check to the native depredations and at the same time find excellent settle-

ment for some of England's surplus and hard-pressed population. Thousands of applications were received by the authorities, and a careful selection was made from the different nationalities comprising the British Islands. From the Scotchmen four hundred and twelve with wives and children were chosen; but at the last moment the four hundred withdrew, and Thomas Pringle was left alone as the chief of the party of twelve. He was then thirty-one years of age. His previous life had been spent on his father's farm near Kelso, in Roxburghshire, at the University of Edinburgh, as clerk in the Public Records Office, and as joint-editor of the *Edinburgh Monthly Magazine* (which eventually became *Blackwood's Magazine*) and editor of the *Edinburgh Star*.

Disappointment, financial trouble, and that truly Scotch genius for emigration were probably the reasons that led Pringle to give favourable consideration to the Government's advertisement for settlers. His party sailed from England on February 18, 1820, on board the *Brilliant* and reached Simon's Bay on April 30—a voyage of seventy-four days, a good passage then, but tedious in comparison with the sixteen days' steaming at the present time. Pringle attempts to express the feelings of himself and his fellow passengers in 'The Emigrants.'

Home of our hearts! our fathers' home!
Land of the brave and free!
The keel is flashing through the foam
That bears us far from thee:

Our native land—our native vale—
A long, a last adieu!
Farewell to bonny Lynden-dale,
And Scotland's mountains blue.

The ship spent ten days in revictualling, and then proceeded to Algoa Bay, where she dropped anchor on May 15. Several ships had already arrived, and others soon followed. The *Chapman* arrived on April 10, and between this date and June 25 'one thousand and twenty men, six hundred

and seven women, and one thousand and thirty-two children were set ashore on the sandy beach below Fort Frederick without a single accident occurring.'

The conditions of the country are reflected in the South African poems of Pringle. Instead of fenced farms, lovely homesteads, prosperous sheep and ostrich farmers, docile natives, large towns, busy seaports, there was open veld, a sparse population, wattle cabins and mud huts, raw and struggling farmers ('cockney farmers,' as some were styled), restless and marauding savages, a few small villages, and the beginnings of a port. In 1823 Pringle's friend Fairbairn joined him, and in 'The Emigrant's Cabin' there is a delightful and probably accurate description of the conditions under which most emigrants were then living. Fairbairn notes the cabin, 'smug enough, though oddly shaped,' the furniture, 'rude from the forest cut,' the rugs, 'hides of ferocious beasts—the only neighbours, I suspect, you've got.' At his friend's suggestion, Pringle relates the bill of fare. Broad-tailed mutton 'on which nine days in ten we dine,' roasted springbok, haunch of hartebeest, pauw, korhaan, guinea-fowl and pheasant, 'kid carbonadjes à-la-Hottentot,' smoked ham of porcupine and tongue of gnu, brawn of forest boar—sound rather tempting to those who were accustomed to a war-time diet. Dessert was evidently quite passable too, for it included water-melon 'like sugared ices melting in the mouth,' wild grapes, figs, almonds, raisins, peaches, 'enough to load a Covent-Garden cart.' They hardly justify Pringle's lament:

Our fruits, I must confess, make no great show.

Reverting to the 'ferocious beasts,' the lion, the wild elephant, the leopard, the hyena, the jackal were all roaming at will. In 'The Lion Hunt' there is a sprightly account of an attack with flintlock guns upon a lion that had been paying Pringle's homestead too much attention, and the trophies of the hunt—the hide, paws, and skull-bones—

were sent to Sir Walter Scott, with whom Pringle was on terms of affectionate friendship.

Pringle was greatly affected by an incident that occurred almost the first day of his arrival. He had gone on horseback to the Bethelsdorp Mission Station, and while there saw a native woman, her baby and little girl—prisoners who had crossed into white man's territory—sent off as slaves to a colonist twenty miles away. Slavery was then the admitted practice in South Africa as in the West Indies and America. The abolition of slavery was consummated in the British Empire in 1834, and Pringle was himself largely instrumental in the success of the Anti-Slavery Society. This incident, no doubt, aroused the fervid humanity of his soul, and his later experience in South Africa did nothing to quench the burning fire of hatred for the 'twice accursed . . . poisoned bowl' under which he vigorously depicts the 'harsh servitude' of the black man's lot. In 'Evening Rambles' he makes a very unfavourable comparison between the happy and versatile Scotch shepherd and the dull and hopeless Hottentot herd-boy who,

Born the white man's servile thrall,
Knows that he cannot lower fall.

In his sonnet on 'The Hottentot' the faded manliness of the slave is declared. That the black man was not a coward by nature is conjectured from 'Makanna's Gathering' and 'The Incantation.' Makanna was a Xosa of very considerable ability, and acquired great influence over the chiefs of his own people. He pretended to be an inspired messenger and to have received communications from the other world. In 1818, when the Gaikas were heavily defeated, and the Government interfered against the victors, burning their kraals and seizing their cattle, Makanna by his eloquence roused the injured tribes and led them into the colony, eventually attacking the fort at Grahamstown in a most spirited fashion.

Hark, 'tis Uhlanga's¹ voice
 From Debe's mountain caves!
 He calls on you to make your choice—
 To conquer or be slaves:
 To meet proud Amanglézi's² guns,
 And fight like warriors nobly born:
 Or, like Umlao's³ feeble sons
 Become the freeman's scorn.

The assault on Grahamstown failed, though not through the cowardice of the attackers. They died like brave men. But the reference to 'Umlao's feeble sons' brings us again to the Hottentot herdsmen.

Has he no courage? Once he had—but, lo!
 Harsh servitude hath worn him to the bone.
 No enterprise? Alas, the brand, the blow
 Have humbled him to dust—even *hope* is gone.

Pringle would see in his day the diminutive Bushmen, who are now practically extinct. He has attempted to express their feelings in 'The Song of the Wild Bushman.' Their remains are found here and there on the hillsides in different parts of South Africa, showing the extent of their wanderings. I myself have visited three places, two in the Transvaal and one in Natal, where their paintings are still to be seen on the surface of rocks which are protected by overhanging cliffs. These paintings are crude but remarkably well-proportioned drawings of snakes, buck, wild ostriches, and men with bows and arrows. The Bushmen hunted and fought with poisoned arrows, and they were so adept in the use of them that the Boers had a wholesome dread of these wild desert men. If Stow's *Native Races of South Africa* is to be trusted, they killed them like wild animals, entrapped them by any subterfuge, and shot them without the faintest pity. He was not to be tamed like the Hottentot herdsmen. 'Lord of the Desert Land,' he refused 'to crouch beneath the Christian's hand and kennel with his hounds.'

Pringle seems to have had small respect for the Boers of his day, although he became very friendly with his

¹ The Great Spirit.

² English.

³ Hottentots.

Dutch neighbours. He appreciated their good qualities, but his thoroughly humanitarian sentiments were estranged at their callous treatment of slaves and native servants. The Boers called themselves 'Christian men' in contrast with the heathen natives, and it was many years before they could be brought to allow any Christian rights to their slaves and menials. Even to-day there are Boers who refuse to acknowledge the native's right to participate in the New Covenant. In a store not long since one man was buying his native servant a Bible when his friend objected on the ground that the 'verdomde Kaffir had no right to read it.' Pringle's sonnet 'The Bushman' has some caustic satire in the description of the attack on the secret lair of the Bushmen.

The Bushman sleeps within his black-browed den,
In the lone wilderness. Around him lie
His wife and little ones *unfearingly*—
For they are far away from '*Christian Men*.'

The attack is successfully made, and most of the Bushmen and their families are killed, but Pringle makes the dying father—like Byron's 'Gladiator'—

Leave to his sons a curse, should they be friends
With the proud '*Christian Men*'—for they are fiends.

Pringle must have made the acquaintance of many of the well-known missionaries of the day. Dr. Van der Kemp died in 1812, and could not have been known to the poet in Africa. But it is evident that he did not altogether agree with the colonists' censure of Van der Kemp and the London Missionary Society's agents. The charges of murder and violence made by these men against certain colonists were not sustained at the special assize at the end of 1812, and the reputation of Van der Kemp and Read was at a very low ebb. Pringle, however, had only kindly thoughts of them, and speaks of 'fervid Read . . . proclaiming the GREAT WORD of glorious sound,' and 'Nyengana'¹ . . .

¹ V. d. Kemp's native name.

who wept for Amaxosa's wrongs.' Read used to visit him in the wattle hut described in 'The Emigrant's Cabin.' Alexander Smith, a distinguished clergyman from Uitenhage, came there too, and the devout and faithful John Brownlee, the founder of King Williamstown.

In the Hon. Charles Brownlee's *Reminiscences of Kaffir Life and History* there is a chapter entitled 'The Old Peach-Tree Stump,' in which the author tells the story of the outbreak of the Gaika war of 1835. When the other Europeans sought the safety of Wesleyville and Grahams-town, John Brownlee felt it his duty to remain on his station, more especially as the chiefs had given orders that the missionaries were to be spared. But unfortunately for him a trader named Kirkman also remained at the mission house. A party of Gaikas demanded Kirkman; but John Brownlee stoutly refused to surrender him and his family to certain death, and although they attempted to enforce their demand Mrs. Brownlee courageously withstood them and diverted an uplifted assegai that would have pierced Kirkman's heart. At one moment it was thought that John Brownlee was killed, and at his mother's shriek Charles rushed into the garden and eventually hid himself in the old peach-tree so as to ascertain what had actually happened in the mission house. Pringle describes the garden in 'The Rock of Reconciliation,' in which he fancifully pictures 'An Ancient Chief of Amaxosa's race' and John Brownlee listening together to the reading of the Word of God. Although fanciful, it was strictly true as representing the issue of 'The Good Missionary's' work, and one is surely not blasphemous in adapting Isaiah's words, 'He shall see of the travail of his soul and shall be satisfied.'

The wattle hut also entertained Dr. John Philip, the London Missionary Society's Superintendent in South Africa, around whose name even to this day there rages controversy. From the official point of view he was 'more

of a politician than a missionary,' and a man dangerous to the peace of the country; while from the opposite side he was applauded as 'an unflinching advocate of Christian missions and an unwearied friend of the oppressed.' In 1828 he published his *Researches in South Africa*, a book which aroused great feeling in England, and was instrumental in the despatch of a resolution of the House of Commons to the acting Governor of the Cape demanding a full inquiry into the conditions of the Hottentots and Bushmen. The Secretary of State added his Majesty's commands that the Hottentots and Bushmen were to be secured the freedom and protection of the laws of the land. Pringle takes Dr. Philip's side in the controversy, and when the '50th Colonial Ordinance' reached England, in which certain rights of the Hottentots are defined, he writes in his sonnet on Dr. Philip of

the baffled yell
Of hungry wolves from whom the prey was riven.

I have been surprised at finding no reference to William Shaw, the apostle of the Settlers, but as Pringle left South Africa before the Methodist 'Bishop' had proved his worth, this is probably the explanation of the omission. It is interesting to note how troubled Pringle was at the indifference into which the descendants of the French Protestants had sunk. He pathetically asks, referring to their fathers and the cause for which they bled,

And is *their* worth forgot? *their* spirit gone?

On the other hand he was greatly moved by the work of the Moravian missionaries at Enon and Genadendal. At the latter place he spent about eight weeks nursing a fractured leg, and in that 'Vale of Grace' he saw

The heathen taught, the lost sheep found,
The blind restored, the long-oppressed set free.

I have not overlooked the fact that Pringle had been lamed for life by an accident when only a few months old. There was a permanent dislocation of the right hip joint

which rendered him dependent upon crutches, but which did not restrain the activity of his eager spirit. He travelled far and wide around his native place, rode horseback, climbed hills. But this deformity and his previous training were handicaps in the rough and strenuous life of a settler, and in a year or two his thoughts turned towards the busy city. He had been unable to take advantage of his letters of introduction, as the Governor was on leave when the *Brilliant* arrived at the Cape and the acting Governor was visiting the frontier.

In the early months of 1822 the public library at Capetown was put upon a new basis and opened to the public. A little later Pringle became librarian, and at once began to take an active part in the affairs of the city. Up to this time the government of the colony had been drastically autocratic; but the movements of the age of freedom were bound at last to ripple upon the far shores of South Africa. The introduction of the settlers and their loud appeals against the Administration had brought his Majesty's Commissioners of Inquiry, and they would sift more matters than the 1820 grievances. Lord Charles Somerset now appeared as the patron of education and the champion of liberty. These may have been sincere desires; but he was so obsessed by the dignity of his office and by a temper that brooked no opposition, that he made the very opposite impression on Pringle, who concluded that his liberal professions were designed to hide the real autocracy of the administration. It was now that the struggle for a free press became acute. An independent periodical was projected; but the memorial of its principals found no favour with the Governor, and the project was retarded for the time being. Fairbairn had now arrived from Scotland, and he and Pringle commenced a private school; but they still held to their former scheme. On the arrival of the Commissioners of Inquiry the matter was laid before them and remitted to London for considera-

tion. Later in the year authority was received to issue the proposed magazine under guarantees that no subject detrimental to the peace of the colony be discussed.

A little later Fairbairn and Pringle undertook the editing and literary management of a weekly newspaper, *The South African Commercial Advertiser*. Then the trouble began. Censorship was applied to the paper, to which the editors strongly objected. A satisfactory pledge was demanded that nothing offensive to the Government should appear in future. The magazine and newspaper were interdicted, and the printing press was legally sealed. A petition to the King praying for a free press was drawn up and signed by many citizens. The Governor hesitated, and endeavoured to mollify Pringle. At the interview Lord Charles first tried to frighten him, but discovered that he had quite mistaken his man. He then attempted conciliation and flattery, but this disgusted Pringle more than his threats. The Governor's virulent opposition showed itself in his later denunciation of the school as a 'seminary of sedition.' The parents, fearing the wrath of so unscrupulous a foe, gradually withdrew their children, and the school was closed. How deep-seated was Lord Charles Somerset's aversion to Pringle is seen in his opposition to the Literary and Scientific Society, which was then in the process of formation. The most influential people of the city had joined it, including judges, advocates, ministers, doctors, merchants, and civil servants; but the Governor declared 'it was sufficient for him to know that this society originated with Mr. Pringle.' Permission to constitute the society was peremptorily refused. Shortly after this a warrant was issued for the inspection of his private papers, and he himself was summoned before the Court of Justice to answer interrogations upon oath. We can understand the vibrations of this sonnet.

Oppression! I have seen thee, face to face,
And met thy cruel eye and cloudy brow;

But thy soul-withering glance I fear not now ;
 For dread to prouder feelings doth give place
 Of deep abhorrence. Scorning the disgrace
 Of slavish knees that near thy footstool bow,
 I also kneel—but with far other vow
 Do hail thee and thy herd of hirelings base.
 I swear, while life-blood warms my throbbing veins,
 Still to oppose and thwart with heart and hand
 Thy brutalizing sway—till Afric's chains
 Are burst, and Freedom rules the rescued land—
 Trampling Oppression and his iron rod.
 Such is the vow I take—so help me God !

It now appeared plain to Pringle that the Governor's opposition was too strong for him, and he reluctantly decided to return to Europe. It would be a grave omission to close without a reference to 'Afar in the Desert'—which S. T. Coleridge said 'was among the two or three most perfect lyric poems in our language'—and without remarking upon his association with Clarkson, Wilberforce, and others in the work of the Anti-Slavery Society; but as these things are so much better known in England, I have confined myself to what is less familiar.

W. W. SHILLING.

THE REVISED BIBLE

ITS MERITS, BLEMISHES, AND WORTH

IT is now forty years since the Revised New Testament appeared. At first it received a hearty welcome, especially from scholars, who naturally were the first to give their opinions. Soon the tide began to turn. Some regretted the loss of a phraseology which had become a part of their better selves; and to them the gain was not yet apparent. Within four years later, the Revised Old Testament appeared. For many years the Revised Bible has been welcomed by nearly all earnest students. And indisputably the stimulus it has given to careful study of the Bible has been an infinite gain.

Whatever may be said about the phraseology, unquestionably the Revised Version has reproduced the sense intended by the Sacred Writers much more correctly than does any previous translation. And this, not classical English, is the supreme purpose of a translation of the Bible.

Two special gains may be noted. The *Greek text* underlying the Revised New Testament is much nearer to the words actually written by the Evangelists and Apostles than is the text underlying the Authorised Version. To this important department of sacred scholarship, known as *Textual Criticism*, special attention has been given during the last century. The monasteries and libraries of Western Asia and of Europe have been carefully searched: and many ancient manuscripts, including one, the Sinai MS., of priceless value, have been discovered. Ancient copies in various languages, and quotations in other ancient Christian writings, have been examined and compared; the best of them reprinted; and some of the very best Greek MSS. have been photographed, in actual size, page

for page. This abundant material has during many years been subjected to the best intelligence of modern scholars. The happy result has been that these various documents are found to be in substantial agreement; and that those who have examined them most carefully are in even still closer agreement touching the words actually written by the Sacred Writers.

The results of this research are embodied in the Critical Editions of the Greek Testament; that by Lachmann in A.D. 1842-50, Tischendorf's eighth edition in 1869-1872, Tregelles, 1857-70, and Westcott and Hort in 1881. Their readings are accessible to all students in Scrivener's Larger Edition of the Greek Testament. The net results of this research are embodied in the text underlying the Revised Version: and the passages still open to doubt are nearly all noted in the margin of the same. Where there are no marginal notes, the underlying Greek text may be accepted with reasonable certainty as substantially correct. This is, to the English reader, an immense gain.

Other gains are found in a more accurate *translation* of the text thus recovered. As an example I may quote 1 Cor. xi. 25, Lk. xxii. 20, where the A.V. reads, 'This cup is the new testament in my blood.' On these obscure words, a flood of light is poured by the R.V.: 'This cup is the new covenant in my blood.' This rendering at once recalls the great prophecy in Jer. xxxi. 31-34, quoted in Heb. viii. 8-12; and the frequent use of the word *covenant*, which runs like a golden thread through the Old Testament.

The prophet writes, 'Days are coming, saith Jehovah, when I will make with the House of Israel . . . a New Covenant; not like the Covenant which I made with their fathers . . . but this is the covenant,' etc. So 2 Cor. iii. 6: 'ministers of a New Covenant.'

That there is to be a *new* covenant, implies, as is stated in Heb. viii. 13, that the earlier covenant, on which rested all the religious superiority of Israel, was henceforth to be

superseded by a new covenant involving a new and more intimate relation to God; and that this new relation was in some mysterious sense to be brought about by the approaching and violent death of Christ. All this is concealed by the earlier version, but is made clear by the new one.

Another example is found in 2 Cor. iii. 18, iv. 3. Here the words *open* and *hid* in the A.V. are almost meaningless. The R.V. renderings, *unveiled* and *veiled* (twice), keep before us the *veil* (vv. 13, 15) on Moses' face; and thus light up the argument. Just as the veil on his face in Ex. xxxiv. 29-35 hid from Israel the fact that the brightness was fading, and that it needed to be rekindled by another vision of God, so Paul asserts that in his day, when the sacred books were read, a veil, 'the same veil,' still concealed the real meaning of the book read every Sabbath; and darkened the hearts of those whom 'the god of this age had blinded.' Moreover in v. 33, the Revisers correct an important mistranslation, by reading *when* instead of the incorrect (A.V.) reading *till*. Moses put a veil over his face, not *before*, but *after*, he had finished speaking: a vital difference. Many other examples might be added.

But, amid these improvements, we find blemishes, chiefly retained from the earlier version. One of the worst is the word *unto* used indiscriminately to represent the Greek dative case. A bad example is 2 Cor. v. 13, 15: 'Whether we are beside ourselves, it is *unto* God; or whether we are of sober mind, it is *unto* you. . . . No longer live *unto* themselves, but *unto* him who for their sakes died and rose again.' To the English reader, this is utterly unintelligible, or misleading. It should be '*for* God . . . *for* you . . . *for* themselves . . . *for* Him.'

The above obscure rendering is the more inexcusable because in 1 Cor. vi. 13 the R.V. reads correctly 'Meats *for* the belly, and the belly *for* meats . . . not *for* fornication, but *for* the Lord; and the Lord *for* the body.' Similar awkward renderings are found in Rom. xiv. 6-8, Gal. ii. 19.,

The English reader will do well to remember that frequently the ugly word *unto* is really *for*.

Sometimes the same Greek dative case must be differently rendered in the same sentence: e.g. Rom. vi. 10, 11 should be, 'He died *to* sin once . . . He lives *for* God . . . yourselves dead *to* sin, but living *for* God.' The reason is that the Greek dative case has no exact English equivalent. The former dative denotes simply an indirect object, without specifying further its relation to the ruling thought. The writer means simply 'dead in relation to sin.' Since death separates us entirely from a past environment, we mentally supply this idea, and render 'dead to sin.' And since the dative, the *giving* case as its name implies, frequently states the receiver of the gift or benefit, we supply this idea and render the dative of advantage, as it is called, living 'not *for* themselves, but *for* God.'

This corrected rendering is most important. For the unreserved devotion to God of all we have and are, set before us in Rom. vi. 11, 2 Cor. v. 15, Gal. ii. 19, is the (Rom. vi. 19, 22) *sanctification* of the servants of Christ, which in Jno. xvii. 17 He prayed that God would work in them. The English word *for* reproduces correctly a Hebrew letter used as a preposition in Ex. xiii. 2, 12; and (e.g. v. 15) in the frequent phrase, 'holy *for* Jehovah.' In Rom. vi. 11 the R.V. rendering 'alive to God' instead of the literal rendering, 'living for God,' obscures the plain reference of these words to v. 10, where we read that Christ 'lives for God.'

The same rendering, *unto*, is used for the Greek preposition $\epsilon\lambda\varsigma$, which denotes motion towards the inside ($\epsilon\nu$) of something, as distinguished from $\pi\rho\sigma$ which denotes simply motion towards an object. Both prepositions frequently denote mental direction, i.e. purpose; $\epsilon\lambda\varsigma$ being more definite than $\pi\rho\sigma$. When so used, the former is practically equivalent to the dative of advantage; and is, in R.V., unwisely rendered *unto*. So Rom. xi. 36, 1 Cor.

viii. 6, Col. i. 16. The difference is that with the Greek dative the precise relation is left to be inferred; whereas, with the preposition *ἐκ*, it is definitely expressed. In English, they cannot be distinguished: in each case the best rendering is *for*.

Another blemish in the Revised Version is the use of the word *of* as an equivalent of three different Greek forms, viz. (1) the genitive case, (2) the preposition *ἐκ* (3) the preposition *ἐν* with the genitive. Of these, the first is correct: for the Greek *genitive* denotes a further-off or less definite relation, as distinguished from the *dative*, which indicates a nearer and more intimate relation. This correct rendering is found four times in Mt. i. 1; and is maintained throughout the New Testament. For this, it should be reserved.

The preposition *ἐκ* denotes an inward source *from* within which a result goes forth. So 2 Cor. iv. 6: 'Out from darkness light shall shine.' Here the R.V., with a better rendering, spoils the beauty of the sentence by inverting the order of the words. For a better order, see Mt. ii. 15: 'Out of Egypt did I call my son.' Very poor is (R.V.) 1 Cor. viii. 6: 'God the Father, of whom are all things.' So 2 Cor. v. 18. The meaning is that the Universe and all other good sprang from the inmost essence of God. The best rendering is, '*All things are from God.*' Still worse is Rom. xi. 36: 'of him, and through him, and unto him are all things.' In the above passages, the writer's plain meaning is inexcusably concealed, viz. that all good has come and comes from the inmost essence of God; in order to work out His purposes. In Rom. xi. 36, note that *ἐκ* is the opposite correlative of *ἐν*.

Unfortunately, to make matters worse, the Revisers force a third use on the English preposition *of*, viz. to reproduce the Greek preposition *ἐν* with the genitive. This denotes an intelligent source of action, as distinguished from an instrument, or agent, or channel, *through* (*διὰ* with

genitive) which a result is brought about. So the R.V. correctly renders Mt. i. 22, ii. 15: 'spoken *by* the Lord *through* the prophet.' But, with strange inconsistency, in the next verse we read that Herod was mocked '*of* the wise men.' So in ch. iv. 1: 'Jesus was led up *of* the Spirit, to be tempted *of* the devil'; and elsewhere frequently, even in modern religious talk. It is an utterly needless confusion of two clearly distinguished Greek words.

The above distinction sheds light on the inspiration of the prophets, as the mouthpiece *through* which God spoke to Israel. This preposition is also frequently used (in contrast to $\epsilon\kappa$: cp. 2 Cor. v. 18) to describe the relation of Christ both to creation and redemption. So Jno. i. 3, 10; and Col. i. 16, 'All things *through* Him and for Him were created.' Hence, in 1 Cor. viii. 6, the universal assertion, '*through* whom are all things, and we *through* Him.' So in Rom. v. 1, 2, 10, 17, 18, 19, 21, describing Christ and His Death as the means of man's salvation.

Just as the above prepositions are specially associated with the Father and the Son respectively, so the word $\epsilon\kappa$ is specially appropriate to the Spirit. He is both the surrounding and life-giving atmosphere, and the inward inspiration of the New life: so Rom. viii. 9, 11, ix. 1, xiv. 17, xv. 13, 16, 19. The phrase *in Christ* suggests that, of this mutual indwelling, the Holy Spirit is the Agent: for by Him is done whatever God does in us.

A very provoking and inexcusable blemish is the frequent rendering 'believe *on*' in Jno. iii. 16, 18, and elsewhere instead of the literal translation 'believe *in*.' This last is a correct reproduction of a Hebrew phrase in Gen. xv. 6, Ex. xix. 9, Num. xiv. 11, Deut. i. 32, and elsewhere in the Old Testament. But it is not found in the Greek version, or in classical Greek. It is very frequent in the Gospel and First Ep. of John, but very rare in the rest of the New Testament. The phrase 'believe *on*' is a correct rendering of an altogether different Greek preposition in Rom. iv. 24,

ix. 33, x. 11, and elsewhere. With strange perversity, the Revisers have used it nearly always in the Fourth Gospel and elsewhere instead of the correct rendering, 'believe *in*.' Yet in Jno. xiv. 1 they render, 'Ye believe *in* God, believe also *in* Me,' and in v. 12 'he that believeth *on* Me.'

The phrase 'believe *on*' suggests a firm foundation *on* which confidence rests: the rendering 'believe *in*' suggests an inward spiritual contact with Christ, recalling the phrase 'abide *in* Me,' conspicuous in the Gospel and First Epistle of John. Each idea is valuable: but the translator is bound to seek, for each word, a distinctive reproduction of the writer's thought. This elementary rule the Revisers evidently forgot.

Another imperfection in the R.V. is the rendering of the Greek article, in which in some cases we have a change for the worse. In 1 Cor. iii. 16, vi. 19, the Revisers change 'the Temple' into 'a temple;'; whereas the chairman of the N.T. Revision Committee, Bp. Ellicott, in his day the ablest English Greek Testament grammarian, in his commentary on these passages, written after the revision, disowns the change and restores the old rendering. That he is right and they are wrong, I cannot doubt.

The mistake arose through oversight of the difference between the Greek and English languages in their use of the article. This is in part caused by the absence in Greek of an indefinite article; leaving only two forms, i.e. *with* or *without* the article, whereas we moderns have three (1) the definite and (2) the indefinite article, and (3) no article. Whenever the substantive is definite we use the definite article, except with proper names, where it is very seldom used: when the substantive is in itself sufficiently definite, even without the article, the Greeks do not use it. We always say, 'the sun shines'; whereas they omit the article, because without it every one knows that there is only one sun to shine.

To Israel there was only one temple, as there is only one

God (Deut. xii. 5-14). Its earliest form was the tent in which God dwelt and revealed Himself in the wilderness (Ex. xxix. 44-46). The Tabernacle was superseded by the temple in Jerusalem. During the Incarnation this also was superseded by the living human Body of Christ, in which God revealed Himself to those who beheld the glory of the Only-begotten (Jno. i. 14). When this more sacred Tent was taken within the veil, there remained, visible to men, the Church, His Body, henceforth the abiding organ of God's revelation of Himself to men (Eph. i. 22, 23, ii. 21, 22, 1 Pet. ii. 5). In 1 Cor. iii. 16, vi. 19, although in Greek the article was needless, it is better to render, with Bp. Ellicott, 'Ye are the temple of God'; or still better, 'Ye are God's temple'; where without the article the Greek sense is conveyed in good English.

Other cases, in which in deference to English use the Revisers wisely insert the article, are Eph. iv. 30, '*the* day of redemption'; Phil. i. 6, '*the* day of Jesus Christ'; 1 Thess. v. 2, '*the* day of the Lord'; 1 Pet. iii. 20, '*the* days of Noah'; Rev. i. 10, in *the* Spirit. In such cases, and they are many, each must be dealt with on its own merits, in view of the different usage of the two languages.

Very objectionable is the word *Ghost*, retained frequently, but not always, in the phrase 'Holy Ghost'; which the American Revisers correctly replace by *Holy Spirit*. The phrase 'give up the *ghost*' is retained by both English and Americans. In Mark iii. 29, xii. 36, we have *Holy Spirit*; and in chs. i. 8, xiii. 11, the *Holy Ghost*. In Luke xxiii. 46 we read, 'Father, into thy hands I commend my *spirit*: and having said this, he gave up the *ghost*.' In Matt. xxvii. 50 we read, 'yielded up his *spirit*'; in Mark xv. 37, 39, 'gave up the *ghost*.' In Luke. viii. 55, of a girl raised to life, we read, 'her *spirit* returned.' It is better, if possible, to retain one English word or phrase for the same in Greek, and nothing can justify the word *Ghost*.

One conspicuous defect in our revised Old Testament

claims attention. In Gen. ii. 4 we read 'the Lord God made earth and heaven'; with a marginal note, 'Heb. *Jehovah*, as in other places.' The American Version reads in the text here and elsewhere, without any marginal note, *Jehovah God*, a sufficiently correct reproduction of the original. *Jehovah* is the distinctive name of the God of Israel, the One God who made heaven and earth. It is found in our R.V. text only in Ex. vi. 3, Ps. lxxxiii. 18, Isa. xii. 2, xxvi. 4; and as part of the names of places, in Gen. xxii. 14, Ex. xvii. 15, Judges. vi. 24. The extreme rarity of this great name in our Bible is poorly compensated for by an occasional marginal note.

In the Authorised Version of the N.T. the word *atonement* is found only in Rom. v. 11, where the Revisers correctly replace it by the word *reconciliation*, which points back to the cognate word *reconciled* in v. 10. But it is very frequent (A.V. and R.V.) in Exodus and Numbers; and still more so in Leviticus, where it is a conspicuous element, especially in ch. xvi., where directions are given for the Day of *Atonement*. Cp. 2 Sam. xxi. 3, 1 Chr. vi. 49, 2 Chr. xxix. 24, Neh. x. 33; also Num. v. 8, 'the ram of the *atonement*.' The word thus used is, in the Greek Version, cognate to that rendered *propitiation* in Rom. iii. 25, 1 Jno. ii. 2, iv. 10, Heb. ii. 17.

This sheds light on its meaning in these last passages; and points to a relation between the death of Christ and the Jewish sacrifices. Notice in Lev. iv. 20, 26, &c., that forgiveness of sins always follows *atonement* and that this involved the death of an innocent victim. It is unfortunate that in the Revised Version no marginal note calls attention to this important relation, and to the identical meaning of these two words, *atonement* and *propitiation*, as used in the English Bible.

At this point notice a difference. In classical Greek the same word is used in the sense of deprecating the anger of an offended deity: e.g. Homer's *Iliad*, bk. i. 147, 386,

444, 472. Here the name of the offended one is put in the accusative, governed directly by the verb *propitiate*. This construction is found in the Bible only in the Greek Version of Zech. vii. 2. Elsewhere we have no such phrase as 'propitiate God.' This grammatical distinction, so strictly maintained throughout the Bible, marks an important difference between the Biblical and pagan conceptions of God. The Greeks looked upon their gods as needing to be appeased, as one man endeavours to turn aside the anger of another. The Sacred Writers knew that God's anger is not a vexation which needs to be overcome, but an unchangeable and rational opposition to sin.

The propitiation which the sinner needs is not one which will change God's attitude towards him, but one which will save the sinner without weakening the claims of the moral Law, and thus lowering the moral sense of man. Such propitiation we have in Christ, whom, as we read in Rom. iii. 25, 26, God gave up to die in order to harmonize the pardon of sin with His own justice, which for man's good demands the due punishment of all sin. This distinction must be carefully observed by all who proclaim salvation through the Death of Christ.

The above scanty references are a sufficient addition to the most excellent Preface to the Revised Old Testament. Notice especially the reference to the appropriate change from *his* to *its*: e.g. in Gen. i. 11, 12, 21, 24, 25, &c. But the exact rendering of the Old Testament is much less important than is that of the New. For this last is a Sacred Record of the Teaching of Christ; which created a new era in the Kingdom of God, involving an entirely new conception of God, as Father, Son, and Spirit, the mysterious Three in One; and Salvation through the Death of the Son of God.

There is nothing in the Old Testament which is not better taught in the New: moreover abundant contemporary evidence gives us a much firmer grasp of the New Testa-

ment, its date, authorship, and meaning, than of the Old. On the other hand, this last is of priceless value as a permanent embodiment of the religious thought in which the earliest followers of Christ were trained. It is also needful as an exposition of the meaning of many New Testament words, e.g. *Propitiation*, as above; and especially the all-important word *Holy*, which can be understood only in the light of the ancient Israelite ritual. For this use, the Authorised Old Testament is sufficient.

Every devout man and woman ought to have, as a divine companion, the Revised New Testament. Nothing can supply its place. And a first-rate edition, a reprint of the earliest, can be had at small cost. For the Old Testament, the Authorised Version is, for most persons, sufficient: but the best of all is the Revised Bible with marginal references, Oxford University Press.

Making all allowance for the blemishes mentioned above, it still remains that the Revised English Version, and especially the New Testament, reproduces much more fully than does any previous translation the thoughts which the Sacred Writers intended to convey. The corrections mentioned above are the most conspicuous cases in which the Revisers seem to me to be in error: the improvements are numberless. Readers of the English Bible will do well to keep in mind what I have said about the R.V. renderings of the small words *unto* and *of*, also the use of the English definite and indefinite article.

Good renderings of the New Testament into modern English are found in *The Twentieth Century New Testament*, published by the Sunday School Union; in *The New Testament in Modern Speech* by the late Dr. Weymouth, published by James Clarke; and in *The New Testament, a New Translation*, by Dr. James Moffatt, published by Hodder & Stoughton. It seems to me that, for theological research, the verbal accuracy of the Revised Version is the more useful. But it is pleasant to read, in our own familiar

speech, the great thoughts of these ancient and sacred writers.

A few words now about the value, and best use, of the Bible. All we know about Christ's message to men comes to us directly or indirectly through the New Testament, read in the light of our own religious experience, and of its historical influence on the Christian nations: and all that we know about the wonderful preparation for it in the religious life of Israel is due to the Old Testament. An all-important link between the two is found in the Apocryphal books of Maccabees and the Wisdom of Solomon. All these must therefore be our Text Books of Theology.

To a young student there is always a temptation to find a ready-made system of Theology in some modern book or books. Properly used, i.e. as a help to interpret the Bible, such books may be very useful or needful. But they must not supersede a most careful and patient consecutive study of the Sacred Records. Such examination will leave no room for doubt that we have in them a correct account of the actual teaching of Christ, quite sufficient for all our need. In the Old Testament and the Apocryphal books mentioned above, we shall find a reliable and sufficient account of the religious thought and the unique history of Israel.

As the best method of Theology known to me, I suggest to all devout men and women a concentration of thought on the *First Gospel* until the whole of it becomes permanently familiar. In it they will find, in the Sermon on the Mount, a wonderful outline of Morality, as the only safe basis of religion in thought and action; also the unique Personality of One who is called the Son of God, and who claims to be the future Judge of mankind; and who in His later teaching points to His approaching Death as the mysterious means of the Salvation He announces.

All this evokes a pressing need for further information about this great Teacher and His relation to the God of

Israel. This is found in the *Fourth Gospel*. To this we must give our deep and sustained attention. From the first verse onwards, we are impressed by its difference from, and close underlying harmony with, the First Gospel. The whole is an explanation of the remarkable words in Mt. xxviii. 19, 'In the Name of the Father and of the Son and of the Holy Spirit.' In the clear and often repeated teaching of the Fourth Gospel about the Equality and the absolute Subordination and Devotion of the Son and the Spirit to the Father, we have a conception of God quite new to human thought when Christ appeared; but held to-day by an immense majority of the most devout men and women in all the foremost nations.

A third step forward is found in the *Epistle to the Romans*, which is a consecutive and most logical account of the Way of Salvation, and of a new and higher Life. The whole is a legitimate inference from the words of Christ recorded in the Four Gospels. It is impossible to exaggerate the blessing to be gained by patient and persistent study of these three sacred books. It will lead inevitably to similar study of the entire New Testament.

The above documents will call attention to the earlier books held sacred by the Jews. In them we shall find wonderful anticipations of the New Testament, revealing the continuity of the Kingdom of God under the Old and New Covenants; also, by the contrast between them, the immense change wrought by Christ in the religious thought of mankind. Moreover these earlier books, embodying as they do thoughts prevalent before He appeared, help us to understand much in the New Testament which otherwise would be unintelligible.

This consecutive study of the Bible, concentrating attention on one part at a time, is within reach of nearly all young men and women. An hour a week devoted to it will open to them a way into a new world of thought and a nobler outlook. Every young pastor should have a course

of Bible study, say for ten years, marked out with the advice of an older and competent friend. This was my way, with the advice of W. F. Moulton : and for that course I have ever been grateful to God. All this I recommend most earnestly to all my young friends.

This sacred scholarship must be a definite and essential part of our religion. The New Testament and the Old are God's gifts to us in order that, by His Spirit guiding us, we may know and do His will. We are therefore bound to use our best intelligence to understand the Sacred Records. In Luke xxiv. 32 we read, how to two disciples Christ opened the Scriptures. This He will do for us ; and will thus make every hour of sacred study a revelation of Himself to us.

J. AGAR BEET.

RELIGION IN AMERICAN SCHOOLS

THE material for an article on religion in American schools might seem, at first sight, as scanty as for an account of snakes in Iceland. Is not American education purely secular? Do not the fundamental laws of most of the States forbid the introduction of even unsectarian religious instruction into the common, or 'public,' schools?

We must remember, however, that these schools by no means cover the whole of the provision made in America for the training of the young. Most students of the American system have strangely overlooked the existence of a large number of flourishing secondary schools that maintain themselves without a dollar of assistance from public funds. Yet one has only to glance through the advertisement pages of such publications as the *Atlantic Monthly*, the *New York Outlook*, or *Harper's Bazar* to realize that private enterprise in education is no less vigorous in the United States than in Great Britain. It is the fashion among Americans themselves to speak as though the public schools occupied the whole field. The suggestion is part of what one might call 'democracy propaganda.' When Mr. Roosevelt was at the White House, we were invited to admire the fine 'democratic' spirit he showed in sending his children to the common schools of Washington, where they would sit side by side with the sons and daughters of mechanics. It was not mentioned that, after this concession had been made for a year or two to the popular demand for equality, the Roosevelt children were sent to expensive private schools modelled largely on the most aristocratic English foundations.

In the United States the term 'private school' has a rather wider connotation than with us. It is applied to any educational establishment which is not maintained by

public funds and under public control. American private schools are thus of three main types. (1) There is the undenominational 'academy,' controlled by boards of trustees and conducted with no idea of pecuniary profit. Historically the academy occupies the premier place. It was the characteristic educational institution developed by the American people in the half century that followed the gaining of their political independence. It flourished especially in New England, and to-day it is to be found chiefly on the Atlantic coast. (2) In the establishment of denominational schools the Roman Catholics and Episcopalians took the lead—the latter Church mainly through the influence of Dr. W. A. Muhlenberg, best known in this country as a hymn-writer—but their example was soon followed by other denominations as the value of such institutions came to be appreciated. (3) Lastly, there are the private schools in the English sense, owned and carried on by individuals, independently of any State or denominational control. As they prepare their pupils for admission to college, the private schools of all three types are often called 'preparatory' or 'fitting' schools, though some of the academies still retain some trace of the earlier tradition according to which they aimed at giving an education which would not need a course at college for its completion. The modern preparatory schools of private foundation justly claim for themselves the credit of having made a most valuable contribution to educational progress. Mr. Porter E. Sargent, a Harvard graduate and Boston schoolmaster, who issues annually a most useful *Handbook of American Private Schools*, describes them as 'laboratories of educational research.' 'The private school,' he says, 'has blazed the way. Wider fields of education, new methods of pedagogy, new features of school life, have been introduced by the private schools into the systems of national education. The study of science, the utilization of athletics for mental and physical improvement, the country day movement,

these are but three slight examples of the initiative and foresight of the private school's beneficent work.'

With their freedom from the restrictions imposed by State laws upon the common schools, the private schools of America are able to give religion whatever position in the curriculum their principals may think fit. A study of the prospectuses—or 'catalogues,' as they are called in America—of considerably over a hundred private schools has shown me clearly enough that it is rare for the religious element in education to be ignored. My survey has included schools of all the three types above-mentioned, situated in various parts of the country, and, if one may judge from the varieties in their fees, drawing their pupils from many grades of financial position. In day and boarding schools alike the Bible takes its place by the side of the other subjects of the curriculum. In the boarding schools provision is also made for religious worship and even for religious service. In schools established by a particular denomination the problem is simplified by the fact that most of the pupils naturally come from families attached to the same Church. But in the other private schools the great variety of religious belief in America is as widely represented as in the schools conducted by the State. Yet there seems to be little difficulty in providing a religious instruction and a religious life that are generally satisfactory to parents. Some typical extracts from the catalogues will show the aim that the school principals set before themselves. 'The school is Christian, but not denominational. Its ethical standards emphasize accurate knowledge, intelligent care of the health, courtesy, and self-control.' 'The school seeks, both in theory and in practice, to make its religious life sane and helpful. It believes that modern life needs the sustaining power of a personal religion. It therefore endeavours by example, and never by argument, to develop in its students a sincere faith in God.' 'The aim of the teaching is not merely to make the student familiar with the greatest of

English classics, but to develop a real love for The Book, so that it may become to her the guide and inspiration of her life and an effective instrument in her service for others.' 'Religion is taken for granted as a necessary element in daily life. It is not explained away, nor apologized for, nor made the occasion of undue excitement of the emotions. It is simply and quietly observed, as a matter of course.' (This last quotation is from the catalogue of an Episcopal school.) One of the older academies takes an especially high view of the school-master's responsibilities. The school authorities, it says, 'are not only *in loco parentis*; they are, in a measure, *in loco Dei*. Through them the growing boy will form his first philosophy of the universe and grope after a conception of God that shall meet his needs. Well is it for him if in the administration of his school he experiences both the justice and the love of God. Well is it for his religious development if a deep interest in his welfare is combined with an inexorableness which shall prepare him to appreciate the inflexibility of every law of God.'

The course of biblical study in these schools is not decided, as too often in English schools, by the books that happen to be 'set' for University local examinations, but is independently arranged according to a carefully-thought-out scheme. In several instances the pupils begin, in the junior classes, with a study of the lives of the more prominent figures of the Old Testament—'the Heroes of Israel,' as they are frequently called. They next study the life of Christ and the life of Paul, and are then taken back to the Old Testament for a more consecutive study of the history of the Jewish people or for an inquiry into the significance of the message of the Hebrew prophets. Sometimes the course begins with the life of Christ and the narrative of the history of the early Christian Church and does not touch the Old Testament until later. The order is occasionally varied in other respects, but the teaching is

usually classified in subjects rather than books, and, whatever else may be added, the curriculum rarely omits any of the subjects just mentioned. In some schools supplementary lessons are given on the Bible as literature, with the assistance of Dr. R. G. Moulton's books ; on Church history ; on the development of foreign missions ; on Christianity and student problems ; on Christian psychology and sociology, and on religious pedagogy.

Here is the detailed scheme of a girls' boarding school in Massachusetts, apparently for wealthy pupils, as the fees for board and tuition amount to \$1,400 a year. 'Course I. An Introduction to the Study of the Bible. The aim is to familiarize the pupil with the contents of the Bible as a whole, and with the character, purpose, and historical background of the specific books. Course II. Old Testament Heroes from Abraham to Solomon. Course III. First half-year, the Life of Christ. The course follows in the main the narrative of the Gospel of Mark, and is designed to show the character of Christ through His teachings. Second half-year, the Life of Paul. A study of the development of spiritual thought in the life and letters of Paul. Course IV. Biblical Appreciation. Lectures with printed outlines, treating of the different kinds of literature contained in the Bible, and showing how all contribute to the solution of the Problem of Life.' A seminary for girls in Illinois, directed by a board of Episcopalian trustees and charging \$600 a year, has the following : 'Course I. Heroes of Israel.—The early leaders of the Hebrew People. Biographical and historical sketches. Course II. The Gospel of Mark.—Study of the simpler gospel, giving an intimate knowledge of the life of the Saviour. Course III. The Life of Paul.—Paul's conversion and the journeys of the first great Christian missionary, based upon the Acts of the Apostles, with reference to Paul's epistles to the churches. Course IV. The Life of Jesus.—Planned to establish in the pupils' minds the facts in the life of the Master, and the

conditions, political, social, religious, among which He worked. Comparison of these conditions with modern times, and discussion regarding a practical application of Christian truths to our own day. Course V. Founders and Rulers of United Israel.—The constructive work in the founding of the Hebrew nation and the worship of Jehovah.' As a third example, one may quote this from the catalogue of a New England academy, also for girls, with an annual charge of \$1,200. 'Course I. Lives of Old Testament worthies. The subject is considered biographically and the record of the events of Israel's history is studied from a literary and historic point of view. Course II. Life of Christ. This course aims to study the life of Christ in reference to (a) the institutions and ideals of the Jewish people, (b) the teachings of Christ, and (c) questions concerning the person and work of Christ. Course III. The Apostolic Church. The aim is to familiarize the student with the historical background of the Apostolic Age and to trace the formation of the Christian Church, together with the development of its doctrine, worship, and literature.' For more advanced pupils at this school there are two additional courses; the first on 'The development of the political and religious life of the Hebrews,' and the second on 'Christ's life; His teachings and their modern development.'

It would be easy to fill several pages with further schemes, all of them carefully and independently planned and showing a real desire to make Bible reading not a perfunctory piece of task-work but a living study, contributing not only to intellectual culture but to the formation of character. One may doubt, indeed, whether all students for the ministry—whatever their attainments in theology or philosophy or capacity to read the original texts—leave college with as good a knowledge of the Bible and its teaching as is given to these pupils of American secondary schools. Clearly, the American school profits by its exemption from the necessity of carrying out its Scriptural instruction with a

view to examination requirements, for the same subjects, if pursued with this purpose, would not be studied in the same way.

After this account of the Biblical teaching commonly given in class, it will not surprise any one to learn that great attention is paid in the boarding schools to the cultivation of the religious life in other ways. Many of the schools now under review have a school chapel or a large assembly hall, in which services are held on Sunday mornings. Such schools as can afford it secure the frequent assistance of visiting preachers, who are often men of considerable distinction. As one of the school catalogues puts it, the sermons at these Sunday morning services 'have in view the needs of a student body in which practically all the principal Protestant denominations of the country are represented.' In some instances a list is published of ministers who have visited the school during the past year, and it is usually as catholic as the roll of membership of the Edinburgh Missionary Conference. Where there is no service in the school itself, pupils are ordinarily expected to attend on Sunday mornings some church in the neighbourhood, according to the choice of their parents. 'The following denominations,' says one school catalogue, 'are represented in town: Advent, Baptist, Christian Science, Congregational, First Parish, Episcopal, Methodist, Roman Catholic, and Unitarian.' Sometimes attendance at one particular church is prescribed. In certain instances this requirement is modified by permission to attend the church of the parents' choice once a month. In others the alternative is offered of school chapel or church in the neighbourhood, but with the distinct suggestion that the former is preferred by the school authorities. E.g. 'the student is at liberty to choose one of the town churches, or he may join with two-thirds of his fellows in the school service in the chapel.' In one instance, Bible classes are first held in the school, and afterward the pupils attend

religious worship elsewhere—rather a full morning, one imagines.

In all the catalogues that have come under my notice I have not found a single instance in which pupils attend public worship outside the school twice on the Sunday. Whatever the arrangements for the morning, the second service seems invariably to be provided by the school itself, usually in the evening but sometimes in the afternoon. At one school the remarkable plan is adopted of holding in the chapel a morning service according to the Congregational order and an evening service according to the Book of Common Prayer. The evening service seems to be usually of a somewhat unconventional type. It may even be conducted by the pupils themselves, though the chief speaker may be the principal or some visiting minister. If there are visitors, they do not preach sermons but give 'talks'—perhaps on some foreign mission field, or on some social enterprise at home, or on some biographical subject. Music commonly takes a prominent place at this second service. 'In the evening the whole school gathers for a service of song and an address by the master or an invited speaker'; 'in the evening the girls gather for a service conducted by one of the principals, in preparation for which a brief choir practice is held by those girls who lead the singing'; 'the Sunday evenings are spent in the home with music, reading aloud, or in listening to some talk or address of distinct interest and value'; 'there is a Bible and song service Sunday evening, which is made enjoyable and instructive';—such extracts are enough to indicate how widely this evening gathering departs from the normal pattern of church service. One school so far breaks with convention as to spend its Sunday evening in a family 'sing' around the hearth-fire, though not without finding room in its programme for a 'message of helpfulness and inspiration from some outside speaker.' In one large school the younger boys are collected in a separate group by a

member of the staff, who 'reads prose and verse of the widest range, interspersed with tales and observations of interest to boys.'

When the general school service is held in the evening, the afternoon affords an opportunity for meetings of any voluntary religious association that may have been formed in the school: e.g., 'the school Y.M.C.A. conducts meetings regularly on Sunday afternoons.' Sometimes, but rarely, Bible classes are held on Sunday afternoons by the principal or his assistants. The school authorities seem generally alive to the danger of making religion unpalatable by keeping the mind of a boy or girl fixed upon it for the whole of one day, and they reasonably conclude that two services are enough. Some time-tables provide for a 'quiet hour' on Sunday afternoon, during which home letters are written. Or, if the school is in the country, that period may be left free for healthful walks. In any case, there is clearly kept in view the object of making Sunday a day of rest from the ordinary activities of the week. It is a day on which the 'family' conception of the school is emphasized. Where attendance at a school service is required, it is not so much from any sectarian motive as with the intention of making prominent the corporate idea of school life. 'All one body we' is the feeling that evidently inspires the regret of the school authorities that even as many as one-third of the pupils on the roll should wish to worship elsewhere than with their fellows in the school chapel. So, the social gatherings of Sunday are purely family gatherings, and outside interests and excitements are excluded. Hence the school doors are closed on Sundays against all visitors, except such as may have been invited to take part in the services. No calls may be received or paid by the pupils on that day. In some schools even the telephone is put temporarily out of commission.

On weekdays, too, it is usual for a religious service to be held in the chapel or assembly hall before the studies of the

day begin. Like the Sunday's service, it has to be 'so arranged,' as one catalogue puts it, 'that boys of all denominations can participate without embarrassment.' It is very brief, seldom consisting of more than the singing of a hymn, the reading of a passage from the Bible, and a prayer. At one girls' school, whose general scheme is strikingly unconventional, the day's work is opened by the whole school repeating in unison two passages of Scripture—Phil. iii. 13 and 14 and iv. 8. At some schools there are regular religious 'exercises' every evening as well as every morning. Attendance at these services is required of all the pupils, but there are often in addition special meetings of the members of some school organization. These may include devotional services, courses of Bible or mission study, and conferences for the discussion of religious and social problems. The school Y.M.C.A. or Y.W.C.A., or whatever it may be called, keeps in touch with similar organizations elsewhere by sending delegates to student conferences. In one secondary school at least, the Y.M.C.A. receives every year the visits of deputations from the leading universities of the east. Such deputations are said to be composed of 'two or three of the very strongest Christian men in the university,' and their talks to the boys are described as always direct and appealing. Practical service is not overlooked. In one New England academy the 'Christian Fraternity' supplies Sunday-school teachers outside the school, helps in the maintenance of a vigorous Boy Scout organization among the town boys, and 'sends deputations from time to time under the leadership of one of the instructors to encourage a wholesome religious life among the boys of neighbouring villages.' The work of the local Child Welfare Committee is mentioned as benefiting by the personal assistance of the members of a similar organization in a girls' school. The boys of an academy in Pennsylvania set in 1902 the example of sending out, and supporting by their own contributions, a medical

missionary to China. At the same school the weekly offerings at the Sunday morning service have been found sufficient to educate six Chinese students at a mission school. One reads in other catalogues of money regularly subscribed for Red Cross work, for the support of children in orphanages, for city missions, and for such enterprises as the Hampton Institute (for the training of negroes and Indians). Boxes of clothing and other gifts are frequently sent to the poor and to inmates of hospitals. It is usually, but not invariably, through the school Y.M.C.A. that these various charitable services are rendered. Seeing that the Christian Endeavour movement is of American origin, it is singular that not one of the large number of catalogues examined contains any mention of it. It might have been supposed that its interdenominational character would have made the C.E. Society especially suitable as a centre for the religious activities of pupils drawn from a great variety of denominations, and one would like to know the reason why an organization which, on the face of it, would seem especially adapted for the purpose of fostering religious life and service in boarding schools should have thus failed to gain a school constituency.

The general impression left upon one by this survey is that the average American private school pays a much more serious attention to the religious side of education than is commonly recognized in this country. As much thought is given by the school authorities to the planning of the instruction in this subject as to any other part of the curriculum, and, as regards the cultivation of the religious life outside the class-room, neither trouble nor expense is spared to bring the pupils under the most helpful influences available. There are not a few secondary schools, even among those conducted under the auspices of the English Churches, which might learn something to their advantage by acquainting themselves with the religious methods and practices of the various types of 'private school' in the United States.

HERBERT W. HORWILL.

THE ARISTOCRACY OF INTELLECT

THE use of the word 'aristocracy' in this article is wholly devoid of social and political meaning and reference, and is used in a purely mental or intellectual sense. It is so used because it expresses what no other word so well can. It is not meant to express any subjective sense of superiority, but the objective superiority of the highest and best ideals to those that are inferior though good. And by 'intellect' is meant, broadly, 'the faculty of thought' (M. Maher, *Psychology*, p. 234). It is a 'supra-organic or spiritual faculty' (*ibid.* p. 247). Intellect is thus a particular form of activity of which the mind is capable; and 'the aristocracy of intellect' means the best or finest forms and products of the working of that intellectual activity. A Descartes found in thought the very proof of existence, while a Pascal viewed it as the basis of our dignity. That dignity, however, was not conspicuously upheld either by the empiricist thought of Bacon and Hobbes, or by the utilitarianism of Bentham and Mill. Mill, however, himself clearly saw, in the third chapter of his work on 'Liberty,' the need for super-mediocrity of mind.

Renan has said that civilization has been at all times an aristocratic work, maintained by the few. The soul of the nations, he affirms, is an aristocratic thing; and this soul is guided by certain figures who form or fashion it. With the aristocracy of the intellect in the political sphere I am not here concerned, but rather with it in religion, philosophy, literature, science, and art. The same sort of insistence on an aristocratic *élite* is found in Nietzsche as in Renan, an *élite*, according to the former, of the creative minds—the creators of new values. This discrimination one may allow in a certain sense, without at all committing

one's self to all that Nietzsche has advanced. The aristocracy of intellect—the differentiation of the best from what is merely forceful, strong, assertive—may be maintained in a broad sense. Thus we have creative minds in religion, like Paul, Augustine, Mahomet, Calvin, Schleiermacher; in philosophy, Plato, Aristotle, Aquinas, Descartes, Leibniz, Hegel; in science, Kepler, Newton, Virchow, Darwin, Maxwell, Kelvin, Pasteur; in literature, Aeschylus, Dante, Shakespeare, Milton, Goethe, Hugo, Tennyson; in art, Botticelli, da Vinci, Titian, Raphael, Rembrandt, Rubens, Velasquez, Bach, Beethoven, Wagner, and many another. These are the merest samples, more or less in point, but Nietzsche treats the values too indiscriminately. Philosophy has carefully distinguished them. It may suffice, however, for the present to recognize that, while intellect has a larger place in some values than in others, mind has place in them all. And it is precisely in the quality of mind displayed that one finds what is here termed the aristocracy of intellect. The values are declared absolute; independent of all, yet open to all; but value, when appropriated, as it must be, under the conditions of consciousness—that is, in experience—is aristocratic and individual. As a modern philosopher has said: 'The values stand above the individual. But they would become meaningless, if they were conceived as independent of the conditions of consciousness.' The aristocracy of mind is seen in the way the highest types of mind realize or create new values. For we are bound to seek the maximization of value. The new values so realized or created do not remain a personal enhancement; it is neither possible nor desirable that they should so remain. They become values for others. Outward impediments to this are many in our external and mechanical civilization; for, as Matthew Arnold said, 'the idea of perfection as an *inward* condition of the mind and spirit is at variance with the mechanical and material civilization, in esteem with us.'

I shall illustrate the aristocracy of intellect in various fields by some examples. I begin with the philosopher Leibniz. Exception has sometimes been taken to the way in which Leibniz, so finely and purely intellectual in his great mathematical and metaphysical speculations, yielded to a pragmatic tendency in respect of the latter, and wrote his *Theodicy* in a too practical and accommodating spirit. But this must not blind us to the fact that his was a super-eminent genius, and that he was a great creator and pioneer of thought. To the contention that there is nothing in the intellect but what has before existed in the senses, the aristocratic mind of Leibniz retorted, 'except the intellect itself.' Whatever philosophic criticism we may pass on the answer of Leibniz, it at least showed his sense of the superiority of intellect or the understanding to mere sense-perception, and it brought out the inherent activity and native endowment of mind. Du Bois Reymond declared that even the comprehending or acquiring of knowledge by Leibniz was such as to be also an act of creating. The mere circumstance that a philosopher is well known does not, in my view, place him in the aristocracy of intellect; there is something required of him beyond that. A certain refinement and polish of mind, a delicacy of intellectual and spiritual perception, and a fineness of insight, are all necessary to the true aristocracy of mind, and that, too, in a manner and degree which not every forceful, discursive reasoner or mere ratiocinative thinker possesses. Quite frequently also are these aristocratic qualities of mind lacking in outstanding theologians. The possession of these qualities, where they do exist, does not import any diminution or absence of strength; strength and beauty are precisely what are found in the temple of aristocratic mind; what is absent there is, trust in the mere blind, unreflecting forces of instinct or impulse, such confidence having been replaced by belief in the sovereignty of ideas and the practical efficacy of thought. The only shortcoming of the

aristocratic intellect, it may perhaps be allowed, is that it has not yet reached that super-rational plane, on which, as Goethe said, 'the indescribable' is accomplished, but at least it may prepare the way for that plane, which is one of high, selective love. Aristocratic intellect has by no means always reached out to this height: too often conceptual intelligence has failed to link itself with actuating will.

In no sphere is there more room and need for the perfect ideal than in religion. Religion has been made a thing of reason and knowledge; it has been made a thing of feeling; it is also made a thing of will. But it instantly becomes defective and one-sided when it is any of these too exclusively. Knowledge there must be, for man's mind is made for truth, and there is imperious obligation laid upon him to know. Religion is, on one side, a matter of human conception. Reason is not a merely natural or human faculty, for we share in the divine reason. But knowledge and reason must not be divorced from vital feeling and living will. Feeling, in like manner, must not be separated from will and reason. Religious feeling, as in Schleiermacher, is one-sided and inadequate. Feeling, by itself, is too formless, variable, evanescent. It is valuable only as it is organized by spiritual perceptions and by reason, and reinforced by will. Our original religious feeling must be shaped by the truth of the ideas which determine it; it must, so to speak, be objectified by our spiritual perceptions and intuitions of God and things divine. Much that may be erroneous or phantasmal in original religious feeling will, by objective truth, be corrected, purified, and set on firm religious bases. For it is a perverted and mistaken view that supposes feeling to carry its own credentials within itself. In like manner, a religion of mere will is one-sided and falls short of the ideal. It is scarcely possible to over-estimate the value of what Kant called a good will, but there is no more fatal, self-defeating

mistake than to cultivate the will *per se*, without the full co-operation of reason and feeling. The cult of pure will, exclusive moralism, easily grows irrational, having no standard but its own moral consciousness. Religion cannot have its perfect work where all three, reason, feeling, and will, have not free play, and full, harmonious development. It is sound aristocratic counsel that we 'covet earnestly the best gifts.'

It has always seemed to me that in hardly any sphere does the aristocracy of intellect appear more than in that of modern literary criticism, at whose head stands Lessing. There, for example, you have a Sainte-Beuve making protest against the 'over-subtle,' and saying that 'reason must always preside.' His thirst for knowledge was insatiable, but that alone would not stamp his intellect as of aristocratic type; his superior powers of discernment, and of appreciation of all higher qualities of mind or soul, have much more to do with that. He came short only in making too much of the mere power of comprehension, which, of course, is not enough, since it lacks the power to unify. It was the critical character of his intellect that left him too much without star or pilot. But still, his serene, impartial mind made him a great lover of truth—'a servant of truth' in his 'own way,' as he himself put it. Ever a man of fastidious tastes, his was and remained an intellect of aristocratic type, despite some grave defects. In the same sphere are many other examples, which cannot now be noticed. I shall revert to literature later.

In the scientific sphere, the aristocracy of intellect appears in some ways more difficult of differentiation, for the whole scientific study of nature is an intellectual process—an investigation of causes. Science, as systematized knowledge, is impersonal, and cares little for individual mind. Hence, as Lewes remarked, 'who would speak of Faraday's physics, Liebig's chemistry, as he speaks of Kant's psychology, and Hegel's logic?' (*Problems of*

Life and Mind, vol. I. p. 82.) The limitation of science is, that it has aims, but not, in a strict sense, ideals. And its aims are purely outward, concerned with the conquest of nature. That is why danger accrues to character from exclusive devotion to science, if not motivated by ethics and ennobled by religion. Science has to be content to lean on categories like causality and necessity, not on purposiveness and freedom, like art. Science deals with the quantitative, but there are, nevertheless, qualitative differences in scientific intellect, as there are elsewhere. Not even in the most exact or mathematical sciences is the working of the creative imagination absent; the fluxions of Newton and the differential calculus of Leibniz had never been, but for the exercise of this power. In like manner, we find the speculative or imaginative powers at work in Copernicus and Kepler, in Faraday and Darwin. In science, not less truly than in literature and art, imagination has necessary place, for only thus can those requisite rational hypotheses arise, out of which the palace of hypothesis is for ever being reconstructed. Those who provide these are the aristocratic intellects in the scientific sphere, differentiated from the mere recorders of facts, and even from the deductive reasoners on the results of previous discoveries, to many of whom, however, very high intellectual place must be accorded. Thus, in some real sort we maintain the aristocracy of intellect even in science, despite its ceaseless efforts to cast out the personal equation.

In the sphere of art, we must not forget that intellect has its place and power, despite all questions of sensibility and taste. For here mind gives order, symmetry, simplicity, and transfiguration to the products of art. The soul of art lies in its creative spirit, its inventive faculty. All great art must be based on certain values—must, in fact, rest upon some particular philosophy or world-view. This is necessary to its belonging to the world of meaning or value. And mind may here be aristocratic in its character

and standards, as an Angelo, a da Vinci, a Titian, a Rembrandt, a Rubens, a Whistler, may be left to testify. [The aristocratic type of mind, in art, is idealizing and synthetic, and stimulates to higher life. Art, unlike science, fosters individuality, cherishes it because it is its very essence. And such is the place of intellect in art, that Schopenhauer declared that only in the state of pure cognition, where the will and its purposes have been set aside, can the conditions of true art arise. [That which was first to the artist was not any combination of form and colour, but the spiritual idea—the ideal conception or construction—and these divine ideas or spiritual conceptions are the last and highest gift which art brings to us. [Hence Plotinus, in treating of the beautiful in his first *Ennead*, called ‘the realm of ideas the intelligible beauty.’ The aristocratic mind in art is just the best issue of what Aristotle designated art—‘a certain state of mind, apt to make, conjoined with true reason’ (*Eth. Nic. Bk. vi 4.*).

These insistences on the aristocracy of intellect are not to be confounded with mere intellectualism—an arid, narrow, one-sided thing, hateful to the true aristocracy of mind. It were a poor ideal to make man merely ‘a reasoning, self-sufficing thing, an intellectual all in all.’ Intellect never exists purely by itself, but is always tinctured with feeling, and coloured by will, as modern psychology has insisted. Intellect, no more than will, has an independent existence; but in the highest development of intellect, there is a pure, disinterested, independent type of intelligence, recognized as reason since the days of Plato. Schopenhauer, the philosopher of irrational will, yet declared that intellect must be freed of subservience to will, and that when intellect has thus ‘become *free*,’ it then ‘does not even know or understand any other interest than that of truth.’ So that, after all, he could not, in his more lucid moments, find in will, or instinct, or impulse, that which could be a substitute, or even a *locum tenens*, for intellect.

Feeling and will, however, may so blend with intellect that the resultant may be an aristocratic cast or type of mind, seeking the highest or best ideals in the various spheres of life and thought. Its intellectual quality is a subtle, complex, indefinable strain, with delicacy of perception, insight, breadth, balance, flexibility, sanity, fertility, judgement, wisdom, among its marks or characteristics. This is no unrealized or unattainable ideal, albeit it has been all too seldom attained. There is a proverb that the better is a great enemy of the best. It exactly suits this subject. There never was so great danger as now of 'the best' being lowered, or subverted, to the ultimate loss of many. The lesson of last century in France should not be lost upon us. There, in the sphere of literature, to speak of no other, there was not a little sacrificing of 'the best' to the merely secondary or 'better,' and the effects continue to some degree to this day. Happily there were those who maintained their ideals intact. But every failure, wheresoever it happens, to foster or appreciate the most select or refined types of mind, means grievous loss. The 'leisure to grow ripe,' the 'shelter to grow wise,' must be found for aristocratic types of mind—as I have defined them—if, in religion and philosophy, in literature, art, and science, these are to be creative of values that will import more truth and light, more grace and elevation, more harmony and repose, for other lives. For, as Goethe said, 'it is the peculiar quality of spirit to furnish everlastingly a mental stimulus.'

The Christian ideal of life is aristocratic, for it is the best—perfection: 'be ye therefore perfect, even as your Father in heaven is perfect.' Not a perfection of mere intellect, certainly, but the only aristocratic mind there is, namely, intellect in due balance, proportion, and relation, to other powers of mind and soul. Only within the sphere of the Christian ideal does reason become fully invigorated, as all truths, harmonies, manifestations, and connexions, of the universe are taken to be the expression of what

Anselm called the greatest and best Mind. The aristocratic intellect of Matthew Arnold showed its grave defect when he spoke of 'our total perfection' as a thing that was realized as we came to 'know'—as if 'knowing' were all—'the best that had been thought and said in the world.' The 'total perfection' of the mind in its full sense, that is, of the soul or personality, lies far beyond this, in richness, completeness, complexity, and power. We may 'know the best that has been thought and said in the world,' and be ourselves far from wise. Knowledge we cannot too fully cultivate, but wisdom is of the soul, not of the thinking faculty alone. The true aristocracy of the mind or intellect is found in the rich, concrete wisdom of the wise, not in the thin abstract knowledge of the merely intellectual. Yet it is intellect—the power to think—which touches the secret spring that stirs all the powers of the soul into motion. But, as said the aristocratically-minded Amiel, 'moral and intellectual harmony, excellence in all its forms, will always be a rarity of great price.' 'Virtue and genius, grace and beauty, will always constitute a *noblesse* such as no form of government can manufacture.' Yes, mind makes its own kingdom, in which 'to love truth for truth's sake is,' as Locke said, 'the principal part of human perfection, and the seed-plot of all other virtues.' It is not merely that reason or intellect is the highest in man, but that reason or mind *knows* its own headship. That is an aristocracy of the intellect to begin with. But this high station of mind or reason extends, as we have seen, to all the spheres of religion, philosophy, literature, art, and science, which all have their own criteria of the best, so that in each of these we have, in some sort, an *imperium in imperio*. But, in spite of all apparently disparate interests, and of all diverging lines of thought and inquiry, it is and cannot but be true, that, in the last or uttermost issue or result, truth is one, and reason one.

JAMES LINDSAY.

THE SYSTEM OF ANIMATE NATURE

IN our time no one has done more than Prof. J. Arthur Thomson to present to us in their true proportion and vital reality the facts of animate nature. In the Gifford Lectures for 1915 and 1916 he has given a survey of the whole vast field, in effect a critique of biological science in its course from Darwin's time onwards. His aim is to give a thoroughly scientific presentation of the nature and history of organic life, up to and including man, with such a description as shall make possible something like an adequate interpretation of the facts and process as a whole, in the terms of philosophy and theology. That the author's own convictions are altogether favourable to a spiritual interpretation of nature is plain from the whole trend of his argument, beginning with the words from Bacon prefixed to the book, and ending in its last sentence, ' Shall we not seek to worship Him whom nature increasingly reveals, from whom all comes and by whom all lives ? '

The reader cannot fail to be impressed by the encyclopaedic range of the exposition. Each chapter is a severely compressed résumé of facts and every important theory about them. The entire area of study is covered, and the foundations well and truly laid. The result is a certain amount of repetition, but also a continuous deepening of interest as the argument unfolds. A perusal of the list of about 450 works consulted and cited ought perhaps to warn one of the presumption of dealing with such a subject and such an author. All that is attempted here is to summarize and underline such parts of the work as prove most attractive and significant to one who, as a minister, desires to understand and profit by all science, and has found hitherto that every new un-

¹ *The System of Animate Nature* : The Gifford Lectures delivered in the University of St. Andrews, in the years 1915 and 1916, by J. Arthur Thomson, M.A., LL.D., Professor of Natural History in the University of Aberdeen. 2 vols.; 30s. net. (London, Williams & Norgate, 1920.)

rolling of the great scroll has brought a more entrancing sense of the length and breadth, the depth and height of the Divine Wisdom.

Before entering upon any details one or two general tendencies may be noticed which characterize the work as a whole. First, there is the steady apprehension of organisms as self-determining wholes, and the study of their behaviour in their actual surroundings. There is what Bergson calls 'the kind of intellectual sympathy by which one places oneself within an object, in order to coincide with what is unique in it, and consequently inexpressible.' (*Int. to Metaphysics*, p. 6.) In the matter of evolution Prof. Thomson throughout maintains a theory of continuity. There are gaps, no doubt, new departures, real novelties, great steps in organic evolution, but the whole process is one. The promise of the end is in the beginning. The power and the wonder are not only or chiefly in the great leaps forward, but in the whole process which includes them. Where an electric current leaps across an obstacle there will be a spark or a flash, but the current is greater than the spark.

This mode of thought may be illustrated by the treatment of the element of *purpose* in organic life. In man its presence and overwhelming importance are obvious. Can we trace it lower down the scale? Here, without ascribing conscious purpose to lower orders of life, Prof. Thomson would say that 'the organism as a whole is characteristically purposive' (346). 'We are led to an appreciation not only of the pervasiveness of mentality in the realm of organisms, but of the all-penetrating purposiveness as well' (347),—and this right through, not only to the amoeba, but to the germ-cell in which every organism begins its life. This deep-seated conative effort towards self-expression no doubt corresponds to the *élan vital* of Bergson's system, but the immense difference between the two interpretations lies just in the fact that purpose is almost entirely excluded from Bergson's philosophic system: the *élan vital* is blind, whilst for Prof.

Thomson it is the most significant fact of all. It is quite obvious which point of view is the more acceptable for theology.

The realm of organisms comprises an immense wealth of individuals and variety of species, yet it is a rational order, a vast system of lives interlinked in wonderfully subtle and intricate relationships. Everywhere there is manifested an indomitable will to live, and an all-pervasive beauty. The fact of beauty is emphasized at the outset. 'Another undeniable impression is that there is beauty everywhere. Apart from disease, which is almost unknown in wild Nature, apart from unfinished organisms which Nature hides away—often so carefully, apart from various domesticated animals and cultivated plants which bear too flagrantly the marks of man's artistically clumsy, though scientifically clever, fingers, all organisms are artistic harmonies. . . . And not only the organisms themselves, but the works of their hands are beautiful . . . Nature has given her verdict in favour of beauty—the reward of survival (62).' The fact of beauty tends to slip out of the grasp of science. The botanist, zoologist, or biologist may never once in all his studies of parts and relations and development have to take account of the quality of beauty as such, but directly the entire system of Nature is reviewed, beauty comes into the very forefront of the problem. There is beauty of form, discovered not only in the whole, but in its minutest parts, beauty of colour and of movement. Beauty is the rule, ugliness the exception. Ugliness may be found in Nature's unfinished processes, in diseased conditions, in the results of human interference, and in some modes of parasitism. 'The ugliness of some parasites is perhaps an exception that proves the rule; it is as if Nature said: This asylum is open, if you will, but if you enter, you must wear the livery of dishonour; beauty will disappear (583).' Through the revelation of Nature we find that beauty is of the essence of the highest reality, and the theological implication of this is not far to seek. 'In reference to the triad of human

ideals—the True, the Beautiful, and the Good—is there not significance in the correspondence that obtains between these and what we find in Nature? To the ideal of the true there corresponds, perhaps, the rational orderliness and harmonious consistency of Nature . . . To the ideal of the good there corresponds the extraordinary subordination of self to species which is so characteristic of organisms. To the ideal of the beautiful there corresponds the richness of the realm of organisms where ugliness is banned.' (282-3.)

The uniqueness of life is brought out in a careful description of the characteristics of living organisms. These are stable as a whole, yet with unceasing change of parts. 'The image of the organisms is the burning bush of old; it is all afire, yet it is not consumed.' (81.) It is like the cloud-banner streaming from an alpine peak, incessantly renewed though seemingly immobile. There is also a deep-seated individuality. The very blood of one animal is structurally different from that of another. 'It looks as if a man were individual not merely as to his finger-prints, but as to his chemical molecules.' (84.) Living organisms have the capacity of growth, reproduction, and development, and the 'unique power of accumulating energy acceleratively.' This is the very reverse of what happens in connexion with inanimate substances. Highest of all, there is purposive 'behaviour,' registration of the results of experience, and creativeness, 'the power of producing something distinctively new.' Every attempt to deal with the problems of animate nature must take account of all such facts. Even the relatively simple organisms are of extreme complexity, 'for what is a creature but a great and well-disciplined army with battalions which we call organs, and brigades which we call systems? It advances insurgently from day to day, always into new territory of time and space—often inhospitable or actively unfriendly; it holds itself together, it forages, it makes good its expenditure of explosives, it even recruits itself, it pitches a camp and strikes it again, it goes into

entrenchments and winter-quarters, it retreats and lies low, it recovers itself, it has a forced march, it conquers.' (122.) It is in the light of such facts that the mechanistic theory must be pronounced wholly inadequate. 'It fails all along the line in thoroughness of description, and it does not give the kind of answer that as biologists we want.' (137.) 'The inadequacy of the mechanical description is apparent when we consider any function in its totality. There is a correlated sequence of events, and it is the correlation that is characteristic.' (118-9.) As we have seen, the fact of beauty comes in here, and reduces any mechanistic theory to absurdity.

If the mechanistic theory is rejected, two others appear possible, namely, that of some peculiar form of energy operating in organisms, 'not in any way mystical, but amenable to experimental and mathematical treatment' (166). or the theory of a vitalizing 'soul,' something not material. As a matter of fact, Prof. Thomson rejects all these theories, and adopts what he calls a 'descriptive, or methodological vitalism.' He rejects mechanism, but will have no vitalism that implies any breach of the evolutionary law of continuity. The present is always determined in great measure by the past; in fact the past is continually being carried along into the present, and the present is, so to speak, part of the past; for, however novel a form may be, it grows out of that with which it is contrasted. If, however, as Prof. Thomson fully believes, the whole process and system of nature is essentially rational, ever tending (as a whole) towards perfect beauty and perfect goodness, we may be content to acknowledge that many problems of the how and why of the process are as yet quite insoluble: perhaps some will always be.

The same subject reappears in another form in considering the relations of mind and body. Here Prof. Thomson argues in the same way, that, just as the life of organisms cannot be summed up in terms of chemistry and physics, so the facts of conscious experience carry us beyond the concepts of biology. The thought-life is the most real fact in the world. 'Ideas

are not impalpable will-o'-the-wisps, they have hands and feet.' (235.) Of the theories of mind and body most in accord with reality, psychic monism, the soul-theory, and the 'two-aspect' theory, the last is preferred. 'In our judgement the biological facts mostly favour the two-aspect theory, but we have no assurance that it is the most valid.' (240.) From the point of view of biology, 'what we have to do with is the unified life of a psycho-physical being, a body-mind or mind-body.' (248.) If anything may be said on the subject that is not altogether too simple, it is that perhaps matter is more nearly akin to spirit and spirit to matter than we have ever yet realized. When we have a much better knowledge of psychic phenomena than we as yet possess, some new and better theory may be available. In the meantime no speculation seems to me, as far as my knowledge goes, so penetrating and successful as that of Bergson, in his work *Matière et Mémoire*, which in some ways stands quite apart from his general philosophical theory, and does provide an imaginable (or imageable) scheme of the interaction of matter and spirit.

Inevitably the problems of evolution occupy the greater part of the work, and upon them all Prof. Thomson has much of value to say. A very thorough inquiry is made into the nature and meaning of the struggle for existence, and it is set in its right relation to the whole of organic life. 'The essence of the struggle is the endeavour after well-being.' (296.) 'The struggle need not be directly competitive, need not be sanguinary, need not lead to elimination there and then, and it is often more accurately described as an endeavour after well-being.' (315.) 'The race is not always to the swift, nor the battle to the strong, for, as Darwin clearly recognized, survival may be the reward of those who give the best send-off to their offspring, or to those who vary most in the direction of self-subordination.' (315.) The quotation is useful as illustrating the fact that Darwinians have been far more one-sided than Darwin was himself, and the further fact, which is of great importance, that the com-

petitive element in the struggle is not more truly natural than the element of mutual aid. It is a most disastrous thing that Nature has been regarded as in the main a vast shambles. Public opinion has been misled by armchair critics ; for those who have a first-hand acquaintance with wild creatures in their own surroundings, apart from those who simply roam over the world in order to kill, have usually got a far juster impression of abounding life and joy. The establishment of new species has so often not been due to the extermination of one set of forms by another, but to a branching out into comparatively new and unoccupied territory, in fact, to the *avoidance* of competition. The example is given of the supposed extermination of the black rat by the larger, stronger, and fiercer brown rat. This is one of Darwin's best illustrations ; but it turns out, on fuller investigation, that the black rat has by no means been exterminated. It is a somewhat elusive creature of barns and granaries, whilst the brown rat is more fond of the outside, and haunts sewers and drains.

The importance of the factor of the 'Struggle for the Life of Others' was brought out in a most convincing and attractive way by Drummond in his *Ascent of Man* ; but his work was received almost with contempt by orthodox Darwinians, and made apparently very little impression on scientific thought. This is a pity ; for it almost seems as if the Great War itself, and the fierce strife in the industrial world at the present time, were largely due to misreading the vital facts of nature, making the lesser principle dominate the whole field of thought, and deliberately setting back the clock of progress. Huxley, as a scientist typical of the whole order, bravely said that in the interests of morality the cosmic process must be opposed and overridden. He would have been true at once to science and morality had he recognized that what humanity needs is to obey the call of nature herself to accept and co-operate with the higher law, until the lower is ultimately transmuted altogether.

War as a biological necessity cannot be justified. Even as a matter of human history it is not by any means the ruling factor of primitive society. 'War probably began late in the history of mankind.' (311.) From the biological point of view 'war acts on the whole dysgenically, by sifting out those whom the race can least afford to lose.' (313.) 'If the energy misdirected by the facile acceptance of bad biology were turned to practical eugenics, to hygienic reform, to international adventure, if men looked out for the moral equivalents of war, there might be a way out of the impasse.' (318.)

In discussing the difficult question as to *how* recent and complex forms have developed out of simpler and primitive forms, Prof. Thomson takes (as I think, rightly) the view that there has been a real, and not merely an apparent advance, that *new* factors are constantly being added. We must recognize that the simplest forms of life had marvellous potencies and capacities; but if this view 'implies that the apparent origin of the new is illusory, that creative evolution is a fiction, that evolution means unfolding (evolutio) not new-formation (epigenesis), it does not seem to us to be in accordance with the facts.' (365.) 'Evolution is racial epigenesis—the making actual of what was only potential; but it is more, it is a series of great inventions—in a way, a succession of new worlds.' (367.)

One principal difficulty is to reconcile with the principle of continuity the occurrence of great steps in the evolutionary process, such as the appearance of life and the appearance of reason. Here a valuable point brought out by Prof. Thomson is that these great steps are by no means few in number. Such, for example, are the formation of the cell, the emergence of green plants and of animals. Next, 'the establishment of a body was one of the mysterious big lifts in evolution, rising to a new grade of organism.' (391.) We go on to the evolution of sex, of bilateral instead of radial symmetry of members, of vertebrate creatures with a unified

nervous system and warm blood. The creation of the various diverse orders of birds, reptiles, and insects opened paths for the perfecting of many modes of organic life.

It is the presence of these great steps that has led to the theory of intermittent spiritual influxes, or as Prof. Thomson styles it, the Hypothesis of Transcendental Underpinning, such as Wallace advocated. This theory, as we noted before, is rejected as a branch of continuity. Science as such may not invoke spiritual factors to get herself out of difficulties. She must work with verifiable factors (which does not mean the exclusion of mental factors) which are amenable to test and experiment. On the other hand, theology needs the spiritual factors, not only to explain the great steps, but to explain the whole process.

The understanding of great steps in evolution has made considerable progress since Darwin's day. The nature and working of variation was very imperfectly understood by him, and it is strange that though the experiments which gave the key to the mystery had actually been worked out by Mendel, and the results published from 1865 onwards, he was not aware of them. Had he met with them, it is most probable that he would have recognized their great importance, and the presentation of his theory would have been much improved. As it was, Mendel's work was buried out of sight till 1900, when three biologists simultaneously brought it into public notice, with far-reaching results. It is now known (contrary to what Darwin supposed) that *large* variations, appearing as they do with fair frequency, have just as much chance of survival as small ones, as they are not necessarily swamped by crossing with normal individuals. That is, a striking variety may suddenly emerge and may be established forthwith as a stable species, if external circumstances permit. In some ways this fact makes the process of evolution more amenable to a spiritual interpretation. There is more room for speed, and ideas and novelties. The whole thing looks less painfully aimless and

mechanical. On the scientific side, the first result of the genetic studies was to cause a reaction against Darwinism, as if the fact of large mutations and their persistence made the small ones relatively unimportant and neutralized the operation of natural selection. Fuller consideration has shown, I think convincingly, that natural selection can and does operate equally in the case of large and small variations. Further, it is evident that the real question is by no means that of the size of the variation, but of its viability and power of persistence. Judged by these tests, it is found that many very small variations are inherited according to Mendelian rules, as well as the large ones, though many are not, and we are brought back to the position of Darwin, but with considerable improvements. We have a theory of variation, which Darwin had not, with the practical certainty that all inherited variations originate in the germ-cell. We have also a larger and less automatic conception of the operation of natural selection. 'We must recognize that natural selection includes all the subtlety of endeavour, all the patient perseverance, all the indomitable insurgence, of living creatures. They share in their own evolution; they often help to make the sieves by which they are sifted.' (442.) In fact, one way, and a most important way, in which living creatures escape the sieve is by helping one another, so the natural selection is not merely *lethal* but also *reproductive*. Other points brought out are that it operates through 'general stability of constitution and efficiency of behaviour' (447), and that a very small advantage has a highly cumulative effect. 'Organisms run on a compound interest principle.' (473.) The question of sex-variation is taken up in detail, with its marvellous results for the highest types of life. For example, 'it is not improbable that the evolution of the voice, with all its tremendous consequences in regard to the evolution of mind, is an outgrowth of the differentiation of sex.' (465-6.) Many points must pass unnoticed. As to the human ancestry, it is pointed out that the antiquity of man

is on a grand scale, and that the human stock is the main line which left behind it one after another experiments of lesser worth, even including such relatively advanced types as those of Piltdown and Neanderthal. In a very fine way the pre-eminence of man is brought out. 'Man is nature's interpreter, rationalizing the whole. In him the Logos became articulate, and found, moreover, joyous appreciation.' (569.)

When we come at last to ask what is the meaning of it all, we are brought to the question of design. It has been argued *ad nauseam* that the adaptations recognized everywhere in nature are the result of mechanical laws; but the most elementary thinking shows that 'laws' are merely ways in which things go on. No law, strictly speaking, does anything, and what the causes are, science cannot tell us. 'The idea of a Divine Designer is outside the scientific mode of formulation, to which it is an impiety not to be loyal, but it is not outside the right of interpretation which we claim a rational beings.' (471.) Paley's setting of the argument is constantly discounted as out of date; but one wonders whether his critics read what he says. No doubt many writers have gone astray, but hardly Paley, that is as to his main theme. He certainly assumed that one would see no marks of design in a stone, though many in a watch, and especially in a watch which could reproduce itself. To-day he would not be able to cite any natural object whatever as lacking evident marks of design. The fact that organisms have within themselves the potency of infinite development is not inconsistent with the theistic theory. Paul's words, used in a very different connexion, may be applied here, 'Work out your own salvation . . . for it is God that worketh in you.' We hold fast to 'an inherent purpose as the core of the world-process.'

O all ye works of the Lord, bless ye the Lord,
Praise Him and magnify Him for ever:

THOMAS STEPHENSON.

INDIA AND THE IMPERIAL CONFERENCE

FOR more reasons than one the Conference of representatives from all parts of the British Empire, which has met in 1921, deserves a place in history. That group of nations called the British Commonwealth, a name which is fast taking the place of the old name of Empire, has met before, but in the storm clouds of the most colossal war in history, and its purpose was to discuss the vital questions of Imperial defence and the problems which arose immediately out of the War; the question of questions was not how we should live, but whether we could live at all, and the Dominions and India had each, according to its capacity, made splendid sacrifices for the common end. Now they have met together in peace, if we can call that peace which has only substituted the internal strife of classes for the external strife of nations, in time, at any rate, for the endeavour to reconstruct the old life under the changed conditions. For it is one of the great legacies of the War that the British Empire, to use the old name, has emerged under wholly new conditions. The Colonies, self-governing in fact as well as name, have a fuller realization of what the responsibility of self-government means and of the obligations which arise out of it; they have, too, earned the right to be consulted in Imperial matters and they come to the council table stronger in the consciousness of the new epoch.

But if the Colonies themselves are entering upon a new phase, India is making a step forward, compared with which the Colonial advance is but slight. When the War Conference met, India was represented by Sir James Meston and the Maharaja of Bikanir, the one a distinguished Civil Servant who stood for the Government of India, the other a Rajput Prince, charged with the interests of the Native

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States which form so large a part of the Indian continent. At the second conference, the Maharaja of Bikanir and Lord Sinha represented the old régime. Now we are welcoming to our shores not only the Maharao of Cutch, whose position and loyalty are above question, as representing the Native States in alliance with and under the suzerainty of Great Britain, but also Mr. V. S. Srinivasa Sastri, the distinguished successor of Mr. Gokhale in the Servants of India Society. Mr. Srinivasa Sastri has the unique honour of being the delegate of India under the new democratic conditions which have been introduced by the Reform Act of 1919. It is true that he has not been elected either by the universal suffrage of his countrymen or by any majority ; indeed, in the present distracted state of India it is quite possible that Mr. Gandhi, with his powerful spiritual appeal to the imagination of the people, with his passionate programme of crude patriotism and Oriental tradition, backed by the example of a stainless life, would have obtained the decision over the more sober reason of the mere politician. But India is not yet ready to send her own candidate to such a conference, and if Mr. Srinivasa Sastri is the nominee of the Government, at least he stands for the new democratic element, and the choice is in itself a recognition of the newly awakened Indian national consciousness which has found tentative expression in the new reforms.

One of the most remarkable phenomena in the history of India during the last thirty years is the ever-growing interest which her politicians are taking in the affairs of the outside world. This new attitude is directly traceable to British influence ; to the spread of education ; to the relaxation of caste restrictions under the pressure of ceaseless, if unconscious, propaganda, whereby arose the desire for travel overseas, especially to England, for the purpose of study ; to the leaven, too, of British ideas which could not be content with the narrow outlook of domestic affairs, whether in Britain or in India ; and finally to the increased activities

of the Press. Thirty years ago France and Germany, Italy and the United States were little more than geographical expressions, except to an eclectic fraction far in advance of their age. Russia excited a languid interest because of the menace to the North-West Frontier, and Turkey had merely a religious importance to the Mussulman section of the population. The rise of Japan, and particularly the defeat of a European by an Asiatic Power, appealed strongly to the Indian imagination; it stimulated the desire not only for a more definite self-assertion, but also for commercial and industrial expansion. The Bengali, who had but a few years before looked upon Bombay or Madras as a foreign country, under the rule of an Olympian Government to which he, too, owed allegiance, but otherwise of no special interest to him, now talked glibly of Japan and the United States:—of Japan, which, like India, had learned much from European nations but had profited more; of the United States, where the most up-to-date industries and the most progressive commerce were to be found. It can hardly have been a coincidence that the unrest of 1906–7 followed so close upon the heels of the Treaty of Portsmouth; indeed, there are many who hold that the contemplation of Japanese success was a prime factor in the agitation which followed.

India, however, was still only learning. Her interest in foreign politics was strictly conditioned by the immediate action upon herself; she ignored the remoter issues which, by affecting the Empire generally, must of necessity impinge upon her affairs. Her eyes were continually turned inward, and regarded only the problems which concerned the internal administration of the country, and later the disabilities which hurt her dignity. Thanks to the policy dictated by the Mutiny and probably even more to the traditions of caste which govern occupations, the military career has hitherto been confined chiefly to the martial races and has been limited by the denial of commissioned rank to Indians. The Navy, of course, simply does not exist for them as a

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profession. Consequently the vital question of national defence was either left to the ruling power in India and to Parliament in England or, being very imperfectly understood, was subjected to much violent and ill-informed criticism. The politicians clamoured for extension of education, extension of irrigation, expansion of trade and expansion of industry, at the same time crying out that the country was overtaxed, that the land tax should be reduced or the salt tax abolished, that the forest dues were too high or the excise iniquitous and immoral. And the only source of revenue to which they could point in order to meet the increased expenditure and the decreased assets was reduction in the charges for national defence. In the speeches and writings of Mr. Gandhi, the spiritual, and Mr. Lajpat Rai, the practical and materialist leader of the Nationalist party, you will scarcely find a single reference to national defence, nor even a constructive and reasoned suggestion for the reduction of military expenditure.

In claiming the rights of nationality, therefore, Indians have lost sight of the first duty of a nation-State. This is largely the result of two causes. There never has been such a unified Indian nation as to call into being what Professor Ramsay Muir has called 'the most potent of all nation moulding factors,' the possession of a common tradition, a memory of suffering endured and victories won in common. India can point to no Waterloo, to no Leipzig, nor does she possess the memories of a Stephen Dushan, a John Sobieski, or a Jeanne d'Arc. That she has felt the need of such a tradition is proved by the attempt to erect Sivaji into a national hero. But Sivaji, whatever view be taken of his achievement, can only be so exalted at the expense of the Mussulmans, and he is primarily only a Mahratta hero; the unifying influence of such an attempt upon Hindus must therefore be doubtful, the repellent effect upon Mussulmans is obvious. Again, India has for a long time past known no invasion; the time of invasions was also the time of dis-

united States, and a second great impetus towards nationality, the stimulation of common effort to resist aggression, was lost.

For these reasons India comes into the Imperial Council Chamber to-day unversed in the high politics which are familiar to her colleagues. Her position is peculiar. She is not a self-governing Dominion, neither is she altogether a Dependency, but in a transitional state between the two, the duration of which will depend very largely upon the use made of the opportunities now offered to her. Her delegates are not Premiers of any Assembly, nor do they hold any mandate from a free and independent Parliament or people as do the Premiers of the Colonies; nevertheless, they have come here to make the voice of India—of democratic India—heard and to justify the claim to self-government within the Empire. And the tests by which they will be judged are in the main three, the Anglo-Japanese Alliance, the problem of imperial defence, and the treatment of Indians overseas.

In an interview granted to a Press correspondent one of the delegates is reported to have said that the Anglo-Japanese Alliance has no interest for India if the clause be eliminated which suggests that the defence of the country and the suppression of internal troubles might be put into Japanese hands. If that is a true report, it is to be deplored. For it savours too obviously of that very limitation of vision which has hitherto been the shortcoming of the Indian and has made of him a clever politician but not an able statesman. It is the old obsession peeping out again. It is a symptom of the old inability to grasp world politics—a sign that India is thinking nationally and not imperially. The newly awakened national consciousness shows a somewhat tender susceptibility—not perhaps unnaturally. That is why the slaughter at the Jallianwala Bagh does not rankle nearly so deeply as the humiliation of the crawling order and other measures taken under martial law. That is why the cry is so insistent for the exemplary punishment of those concerned

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in the tragedy of Amritsar, for the Indian is not naturally vindictive ; it is not revenge which he seeks but satisfaction for wounded pride. That, too, is why the Sèvres Treaty has been denounced ; not because the Turks have received harsh terms, since, as Bismarck held in 1866, clemency to the vanquished will, in the long run, bring its own reward. That is not the Indian view. The Mussulmans of India have chosen to espouse the cause of Turkey as a matter of religious sentiment rather than of practical statesmanship ; they therefore regard the Treaty of Sèvres not as an injury to Turkey but as an insult to themselves.

India must discard this constant introspection if she is really to take the place which she claims in the Empire. There are two aspects of the Japanese Alliance, that which affects the Empire generally and that which is peculiar to the component States. It is right that Australia should regard the Pacific question as one directly affecting herself ; it is equally the duty of Canada to consider the attitude of the United States and to examine the possible influence of the treaty upon the Pacific Coast. The security of Eastern waters, which would be practically guaranteed by the combination of the British and Japanese fleets, concerns India quite as much as the security of the far Pacific concerns Australia, and even more, for as will be seen later, there is no hint that India can take even a first step towards the formation of a national navy. But there is another aspect. It is the official view of Tsarist Russia, and perhaps it is not wrong, that the Anglo-Japanese Alliance of 1902 was a potent factor in influencing Japan to go to war in 1904 on the question of Korea and Manchuria. The Russians even surmise that the moral and material assistance of England had a large share in enabling Japan to bring that war to a successful conclusion. Had the Japanese yielded for fear that they could not stand alone against Russia, the whole course of events might now be changed in the Far East, and the domination of Russia over China, firmly established in

ice-free ports, might have led to complications very different from those of to-day. Those are the questions which confront the Indian statesmen at the Council table—questions which do not touch the honour or dignity of India as a nation, but which must be examined first as world questions and next as national questions, charged upon the delegates as a sacred trust of their respective countries.

Neither can India stand aside from the vital problem of naval defence. Hitherto any suggestion that she should contribute to the imperial navy has been met by vehement protests of the familiar type, that the country is overtaxed, that the internal needs are starved and that India has no need of a navy. The bombardment of Madras by the *Emden* came as a shock. So large did it loom in the eyes of Indians at the time that when the *Sydney* ran her prey to earth at the Cocos Islands some of the native papers announced that the most powerful ship in the German navy had disappeared. There is, in fact, very little conception of the meaning of a navy in India, and even educated Indians cannot distinguish between a battleship and a cruiser, or between a cruiser and a destroyer. The submergence of a Japanese submarine in the harbour of Madras was watched with open-mouthed astonishment by the crowd. There is now, however, in certain quarters a demand, not as yet very insistent, that the ranks of the navy should be opened to admit Indian sailors and officers for service in Eastern waters only. This demand is not in imitation of the Colonies, who have recognized among the increased obligations which expanded autonomy brings with it the necessity to provide for their own safety on the water, and thereby to relieve the Mother Country of some portion of the naval burden. Rather is it analogous to the claim of Indians to volunteer for military service. The underlying motive is the redress of a grievance, of a stigma of inferiority implied by the racial distinction. That this was so in the case of the Army was shown by the results. There was no desire to assist the Empire; no

enthusiastic crowds besieged the recruiting-office ; the bar was removed and India was satisfied. Some such result might safely be predicted for the navy, though it should in fairness be admitted that India at present can neither build nor buy warships, and that a wholly new and unaccustomed profession can hardly be expected to attract large numbers at first.

Indian politicians are on more familiar ground when we come to the all-important problem of immigration into the Colonies. This is undoubtedly the subject on which they feel most strongly, and, being a question peculiar to India, almost takes rank as domestic politics. The principal Dominion concerned is South Africa, for though Australia has closed her doors to Asiatic immigration, the problem has never arisen in an acute form there as it has in the Union, where Indians have been resident to the third and fourth generation. Canada and New Zealand are only interested academically, or rather as Councillors at a conference of the Empire ; indeed the Colonial Office is more nearly concerned with it than any Dominion except South Africa. We are not permitted to know much of what goes on in the Council Chamber, but it appears that Mr. Srinivasa Sastri made an eloquent appeal on behalf of his countrymen. That is only right. He is there to present his case. But he is there also to confer and to try to understand a little better the difficulties of the Dominions and of the Crown Colonies. Beyond question both he and his colleague will do so. They have behind them the India Office, which is known to be working strenuously on the same lines as themselves, they have the sympathetic consideration of the Colonial Secretary, and, perhaps most important of all, they have the recent report of the Asiatic Inquiry Commission to the Union Houses of Parliament, a report which in many respects is conciliatory, and the tone of which is throughout moderate and judicial. The problem both in South and in East Africa is a difficult one. The case against the admission of Indians to full and

unrestricted rights is urged on racial, on economic, on social, and on sanitary grounds; and the most formidable obstacle which the Dominion Premiers and the Colonial Secretary have to face is the determined and sometimes unreasonably violent opposition of that public opinion from which they derive their mandate.

Upon the Indian delegates, therefore, rests an enormous responsibility. They—and more particularly Mr. Srinivasa Sastri, since the Maharao does not represent British India—come to vindicate the claim to self-government which is being put to the test not less in London in these days of conference than in India itself. For the whole programme of the Indian Moderate Nationalist Party has for years been summed up in the formula 'Self-government on Colonial lines.' The phrase was at first very dimly understood by those who used it; they were always inclined to insist upon the rights and to ignore the responsibilities of what they claimed. Probably if you had asked any educated man in 1906 what he meant, he would have given you the three heads of the power of taxation, the control of the purse, and representative government. But the connotation of the term is changing. Sooner or later the Dominions will be taking an ever increasing share in imperial as well as in national defence, and will acquire more and more freedom in dealing with foreign affairs. And India, too, will not stand still. She has been granted a measure of self-government with a promise of more to follow, and she will look to it that that promise is fulfilled—will even, we may suspect, read her own interpretation into its fulfilment. It may, indeed, be argued that self-government on Colonial lines need mean no more than a system of government analogous to that of the Colonies. But the Indian politician of to-day leaves no room for doubt. He has plainly and emphatically demanded entrance into the Empire on terms of absolute equality; his ultimate goal is therefore to attain that status which the Dominions enjoy, or will in the future enjoy. If little by

little they acquire more freedom in what have hitherto been Imperial concerns, that only means that the Indian demand rises a little higher and its fulfilment is delayed for a longer period. That is why the test is being applied in London as well as in India. For in so far as the delegates reflect Indian opinion, it is cast upon them to show to the world that they too have a grasp, not only of internal affairs, for that is the test in India itself, but a grasp of foreign affairs, which both directly and indirectly may react upon the progress and even the safety of India, not inferior to that possessed by the Dominion Governments.

To fail in that test is therefore to fail in the claim to equality—at any rate for the present. It is, of course, true that as a matter of naked fact India is not as yet on the footing of the Dominions. She has not been granted the full control over her own affairs, nor is she in the position to undertake her own defence by land, much less by sea. For the former she has not the training or the knowledge of the latest scientific developments in the art of war; for the latter she has neither training nor knowledge nor money. But to stand aside from these matters as if they had no interest for her is to acknowledge that she is still dependent in spirit as well as in letter upon the British government for her national protection and for the management of her diplomacy. It is an acknowledgement of inferiority, a tacit admission that the Dominion Premiers are working in a plane above hers. This is not to say that her delegates are taking up or will take up this attitude; but India herself must show that she too is interested and that her spokesmen are speaking not for themselves but for her. She is a member of the League of Nations, and she must show herself worthy of the position to which she has been called by the free will of the statesmen who brought the Treaty of Versailles into being.

STANLEY RICE.

NATIONAL STATES AND WORLD AFFAIRS

I. **T**HE world-wide interest evinced in the proposed Conference at Washington, D.C., shows how heartily mankind is sick of strife among the nations and eager to explore any avenue which may lead to permanent peace. There is not the least disposition in any country to refuse to participate in that Conference upon the plea that such participation may undermine the League of Nations. There is, on the other hand, a strong tendency to view with suspicion any attempt to hold back the convention. Nations, like individuals, must look facts in the face. It would be idle for Britain, much less for Japan, to ignore the fact that the American people possess the riches with which to set the pace for the world in respect of naval armaments. While the war has reduced Britain from a creditor to a debtor country, and imposed great financial burdens upon her and her European Allies, it has enabled the United States of America not only to wipe out her external debt, but also to become a great lending nation, with half the world owing her large sums of money for value received from her. The conflict gave Japan also an opportunity greatly to improve her financial condition, but her material gains are a mere bagatelle compared with those of the United States.

During the war and since the Armistice, the Americans have shown a strong disposition to spend some of the riches which they have acquired to improve their naval position. They seem determined to pile up armaments until, within a measurable time, they will possess the greatest navy in the world. With the newly-acquired wealth, they can easily afford to gratify that ambition: but the greater the zeal they evince in realizing that desire, the harder they will make it for the impoverished European Powers to keep up with them in the race. The Japanese, with their limited

resources, certainly cannot go the pace which Americans can set them.

II. In showing the desire to abate naval activity, the United States, therefore, demonstrates to the world that she truly is sincere in her professions regarding world peace. Her action in that matter shows that she is not bent upon evading her moral responsibility towards the old world. While she is firmly opposed to the League of Nations as constituted under the Covenant framed under the leadership of Dr. Wilson and blessed by him, she is not averse from all associations with other nations.

Soon after assuming the ambassadorship to Great Britain, Col. George Harvey stated, in clear terms, the American attitude in regard to that matter. 'There still seems to linger in the minds of many here (in Europe), as indeed of a few at home (in the United States), he said, 'an impression that in some way or another, by hook or crook, unwittingly and surely unwillingly, the United States may yet be beguiled into the League of Nations.' To show how utterly absurd any such notion was, he recalled the long contest waged between Dr. Wilson and the Senate, which became so sharp that the United States refused to sign the Versailles Treaty. During the election 'the question of America's participation in the League came before the people, and the people decided against it by a majority of seven millions out of a total vote of twenty-five millions.' It, therefore, followed 'inevitably and irresistibly,' that 'President Harding's Government could not, without betrayal of its creators and masters, and will not' have anything to do 'with the League or with any commission or Committee appointed by it or responsible to it, directly or indirectly, openly or furtively.'

These words need to be pondered by those who feel that the projected Washington Conference is in accord with Article 21 of the Covenant of the League of Nations, which expressly recognizes 'regional understandings,' such

as the Monroe Doctrine. While that article can legitimately be employed to prove that members of the League, in consenting to participate in the Conference, are in no way contravening the letter or spirit of the Covenant, it is idle to hope that the United States can be persuaded to enter the League via the Washington Conference.

III. The Articles dealing with 'regional understandings' are said to have been incorporated in the Covenant specially to placate the United States. They certainly failed to achieve that object. That failure would have been dismal enough, even if the language employed had not been wide in order to sanctify the 'regional understandings' in which the Allied Powers, Western and Eastern, were vitally interested. In so doing, the authors of the Covenant placed the seal of their approval upon policies pursued by the old-world diplomats, which constitute the gravest peril to world peace. In view of such dread possibilities it is necessary to give the most careful consideration to the Articles in question, which read :

Article 20.—'The Members of the League severally agree that this Covenant is accepted as abrogating all obligations or understandings *inter se* which are inconsistent with the terms thereof, and solemnly undertake that they will not hereafter enter into any engagements inconsistent with the terms thereof.

'In case any Member of the League shall, before becoming a Member of the League, have undertaken any obligations inconsistent with the terms of this Covenant, it shall be the duty of such Member to take immediate steps to procure its release from such obligations.

Article 21.—'Nothing in this Covenant shall be deemed to affect the validity of international engagements, such as treaties or arbitration or regional understandings like the Monroe Doctrine, for securing the maintenance of peace.'

China, which, like Middle Asia, is hard hit by these articles, tried, when the Covenant was in the making, to have all references to 'regional understandings' expurged from the draft, or to have such references strictly limited to the Monroe Doctrine. She found, however, that certain Powers were determined to safeguard their 'interests,' and all her attempts proved futile.

A similar attempt was recently made by Dr. Wang-Chang Hui, Chief Justice of China, while serving upon the Committee of Amendments to the League of Nations. He proposed that a proviso be inserted in Article 21 to the effect that these "regional understandings" shall not prejudice the rights or interests of any Members of the League who are not parties thereto.' The proposal was not accepted, the reason given being that the point was covered by Articles 11, 18, and 19.

Dr. Wang made reservation on the ground that Article 18, according to present practice, provides for registration, pure and simple, of treaties, without inquiry into the terms thereof, while Articles 11 and 19 make provision for reconsideration and abrogation of treaties after they have been concluded, whereas the proposed proviso disapproved of and excluded *ab initio* the conclusion of treaties which may run counter to the letter and spirit of the Covenant; and, therefore, the proviso was a wise and necessary qualification of the broad expression 'regional understandings' in Article 21. He found himself facing a stone wall of opposition, and all his efforts proved futile. Such accounts of the proceedings—which are supposed to be confidential—as have appeared in the Press, are, as a rule, partial and designed to help the Powers directly interested in 'regional understandings.'¹

So long as the Articles regarding these understandings remain unmodified, the League of Nations is not likely to commend itself to Eastern peoples in general, and a potent cause of world strife will continue to exist.

IV. Strange though it may sound, the position of the United States in that matter is not likely to be different,

¹ This discussion took place over the Amendment submitted by China, reading as follows: 'The Monroe Doctrine is not considered incompatible with any of the provisions of this Covenant.' The Amendment was intended to replace Articles 20 and 21.

for that country is in no mood to assent to the application of a Monroe Doctrine to the Far East. Under cover of the Anglo-Japanese Alliance, an attempt has been made, during recent years, to enunciate such a doctrine, and, during the war, when the Western Allies were, in no small measure, dependent upon Japan, the effort almost succeeded.

In spite of the fact that that treaty vitally affects China, that country, either under the Manchu or under the Republican régime, was never consulted by either Great Britain or Japan before they made their arrangements concerning Chinese integrity and independence, as they chose to put it. As the term of the present instrument neared its end, the Chinese Government officially protested against the continuance of such a practice, and asked for its reversal. So far as I know, such protests were of no avail. Britain has been unable to ignore the opposition to the renewal of the Alliance emanating from within the Empire. The Dominions and India have been consulted, though no authoritative statement regarding the views expressed by the Empire representatives has yet been made.

The United States, which looks askance upon the renewal of the Anglo-Japanese Alliance, does not propose to follow, in regard to the Chinese Republic, the precedent set by the old world. She has invited China to the Washington Conference. In so doing, she has earned the gratitude of the Chinese people, who already had been greatly touched by the American magnanimity in remitting the Boxer indemnity, which is being spent in maintaining large numbers of Chinese young men and women at American schools, colleges, and technical institutes, and set the world a fine example. An attempt has been made in this country to give the impression that China is lukewarm concerning the invitation extended to her by President Harding. There is no warrant for such an assumption. As the time

for the renewal of the Anglo-Japanese Alliance drew near, the educated Chinese showed sincere concern, and protests against the renewal of the treaty poured in from various individuals and organizations. Being vitally concerned in the Pacific, China will closely watch developments. The units of the British Empire interested in the Pacific at the Washington Conference are naturally anxious to be directly represented. The United States is, however, averse from conceding such representation, or, as suggested, postponing the Conference till the spring of next year in order to give Great Britain time to consult with the Dominions.

V. The United States has never taken kindly to the separate representation conceded to certain components of the British Empire in the League of Nations, while the States incorporated in the American Union were entirely left out of the reckoning. The argument that these States do not enjoy the same constitutional status as do the Dominions leaves America cold, for the simple reason that no argument can get over the fact that while the British Empire enjoys six votes in the Assembly of the League, America, should she join in, would have only one vote. As it will be impossible to take away from the Dominions the international character which has been given to them through separate representation in the League of Nations, some other method will have to be found in order to remove the American objection. Since that is one of the main reasons for America remaining out of the League, it is imperative that a way be found out of the difficulty.

Though nearly all the small nations which remained neutral during the war have come into the League, yet it continues to be an Entente rather than a world-league. That will continue to be the case until the present arrangement by which the Allied Powers have given themselves a dominating position in the League remains unmodified.

The manner in which Germany has, for the time being, been shut out of the League, also emphasizes its Entente character. So long as large and populous countries like the United States, Germany, and Russia remain outside it, it can never acquire the international character which such a world-movement must have if it is to be effective.

VI. It is not the name given to the League to which the United States objects, so much as the constitution given to it. The Covenant of the League will have to be entirely re-written if it is to prove acceptable to Americans. Such drastic revision may upset some of the nations which have already entered that body, and which do not appear to be prepared to go farther than the provisions laid down in the Covenant. It may, therefore, be necessary to make a new start. In that event, as has been suggested by Mr. F. Herbert Stead, the convener of the League to Abolish War, it may be wise to summon the Third Hague Convention, at which all the nations, of right, will be present. The invitations might well be issued by the United States, which may put before the Convention a definite scheme for the setting up of the Association of Nations, of which Americans have been talking. If the League of Nations is, however, to be treated as a tangent off the line of progress towards permanent peace, along which the world was moving before the war, the initiative must come from the United States. If that country undertakes this responsibility, and the Convention meets in the New World, away from battle-scarred Europe, and conducts its proceedings openly, and if the Old-World diplomacy finds it impossible to commit Americans to decisions which do not accord with their general character, that Convention may prove a great landmark in the history of mankind.

One of the sternest issues which America has to face is the question of an International Police Force. A League of Nations or an Association of Nations cannot prove an

effective body unless it has at its disposal a force—at least the nucleus of a force—which can be used against any nation determined to defy its authority. No such provision has been made in the Covenant of the League of Nations, because its authors considered that it would keep the United States out of the League. To my mind, the American objection to the creation of an international force can be traced to the suspicion with which Americans look upon the Old-World Powers, which, through their superior position in the Council of the League, may misuse it. Machinery for the administration of the joint affairs of mankind might be designed which would make it impossible for American soldiers to be used to pull the chestnuts out of the fire for an aggressive or imperialistic nation, and thereby prove instrumental in removing the American veto upon the creation of such a force.

Every sincere well-wisher of the United States wishes that the Washington Conference may show the way out of the present *impasse* which makes it necessary for her to keep aloof from the League of Nations. It would be against the common interests of the race if the agenda of that Conference were so limited as to fail to provide America with the opportunity to take her rightful place in the comity of nations.

VII. Japan is determined to raise at that Conference the question of race-equality. She tried to do so at the League of Nations Assembly, but was blocked in that effort. Since the solution of the Pacific problem depends, in no small measure, upon the settlement of the question of Oriental emigration to the Pacific countries, and China is as much interested in that question as Japan, it will be impossible to shelve that issue at Washington. So far as I can see, the greatest danger to world peace lies in the bitterness of feeling which, owing to the treatment accorded to Asiatic emigrants by the United States, Canada, Australia,

New Zealand, South Africa, and other British Colonies, prevails in all Eastern lands. The problems involved in the persistent knocking of Asiatics at doors which are rudely slammed in their faces or which are grudgingly opened just a fraction to permit them to squeeze through, constitute a world-question which, if allowed to remain unsettled, threatens to set the East against the West—the 'coloured' man against the white man.

Asiatics, who are reputed, the world over, to be home-loving people, extremely chary of leaving the spot where they were born, emigrate because Japan, China, and India—the lands from which they go—have large populations which press upon the agricultural and economic resources of the respective countries. They go to the United States, Canada, and other British Dominions and Colonies because they are potentially rich and are able to accommodate much larger populations than they at present possess.

The Oriental emigrants find that all the vacant spaces in the world have been fenced in by the white races, which, while enjoying every opportunity in Eastern countries, shut out Easterners from those lands. A multiplicity of reasons are advanced to justify such tactics. Orientals, it is said, belong to inferior races, are inferior in culture, bow to inferior gods, and lead insanitary lives. Their standards of life, it is contended, are lower than those of the whites, and, therefore, they are able to underbid white labourers. Though some of the Easterns show a disposition to adopt Western standards and urge that they are quite capable of acquiring Occidental culture, yet, it is alleged, they cannot be assimilated by those of European stock. In the case of the Japanese, it is asserted that their devotion to their Emperor is so strong that it is hopeless to expect that they would be faithful to the country of their adoption, especially if it went to war with Japan.

These contentions are hotly refuted by those against whom they are urged. They say that they possess an

enlightenment that stretches into the misty past ; and that their forefathers were civilized when Europeans were savages. They contend that they are able to underlive Americans and Europeans chiefly because they do not indulge in expensive Occidental vices, and that, in any case, the Easterns' standard of life is constantly rising. Many of them would remove the economic objections urged against them by the passage of a regulation insisting that Asiatics shall not work below the trade-union scale of wages. They triumphantly point out that more and more Asiatics are demanding higher wages, and getting them. The educated among Asiatic emigrants are of opinion that they can live among Occidentals without being a disturbing element, and make valuable intellectual, moral, and material contributions to the communities in which they are settled, if the white people will only give them a fair chance. Finally, they declare that they are discriminated against because they have yellow or brown, and not white skins, and fling the retort at the white races that it is ungracious for those professing Christianity to boycott people on the ground of colour-prejudice. Since it is not possible to reason with prejudice, the problem may have to drift until the general level of civilization rises. In the meantime, however, much mischief may be wrought if the Eastern peoples are allowed to nurse resentment.

This question will remain unsolved until the Western actually lives up to the principles that he professes, and respects the rights of Asiatics as he wishes them to respect his rights. Such a quickening of conscience cannot be expected to evince itself at once. With the march of civilization, however, it is bound to come. In the meantime, it cannot be beyond the wit of man to devise a temporary solution which, without legally prejudicing the right of migration inherent in Easterns as human beings, would provide them with free scope for expansion. That is the least that the Washington Conference should attempt.

ST. NIHAL SINGH.

Notes and Discussions

CHRISTIAN THEISM JUSTIFIED

It would seem as if the ruling powers of the 'Rationalist Press Association' were seriously disturbed by the article in the January number of this REVIEW under the above title, seeing that they have commissioned Mr. Godfrey to reply to it in a second booklet of 32 large pages, beautifully printed and made attractive. Thirty-two pages in reply to thirteen! On such principles one might reasonably ask for at least seventy pages in which to deal with these thirty-two. Seeing, however, that the whole case is stated more fully in a volume entitled *Christian Theism Justified*, to be published in four parts, of which Parts I and II are already issued by the Epworth Press—it may suffice to make here a few notes only on this renewed 'attack' by the author of *Theism Found Wanting*. The word 'attack' is advisedly put into inverted commas, because the writer of this second brochure applies it, under a strong sense of grievance, to my article in this REVIEW. He supplements it by the sub-title here employed—'*Still Found Wanting, or the Critic Criticized*.' Upon which surely one may ask whether Mr. Godfrey's first booklet, *Theism Found Wanting*, is not a definite and deliberate 'attack' upon Christian beliefs, and also whether, in reply to such a work, there is any wrong in a reviewer being a 'critic'? Is it an axiom with 'Rationalists' that they must never be answered?

I am truly sorry to be compelled again to use the term 'misrepresentation' as to this second issue. But it is open to any reader to say if any other term will suffice in view of what is here printed. First of all, in regard to the Editor of the LONDON QUARTERLY REVIEW. He is well able to take care of himself; but is that any justification of this statement? 'The pious editor, however, was evidently having no truck with the infidel, and my application was ignored.' The (unworthy) sneer in the word 'pious,' may be ignored; but not the untruth here alleged. In actual fact, both Mr. Godfrey and Mr. J. M. Robertson wrote asking for space to reply to my article. Then Mr. Godfrey wrote again rescinding his own request, whilst the Editor offered Mr. Robertson as much space as he could afford, for a controversial reply. That gentleman, however, did not deem the space offered sufficient, and so withdrew his request. The reader may be left to judge as to the truthfulness of the representation quoted above.

It is, I regret to say, on a par with some other statements here. As, for instance, that my article is written in the 'How dare you?' style of one who can see nothing but audacity and contumacy in

the mere questioning of his beliefs.' He is contemptuous too—'in his view all doubters must be classed as fools—and knaves.' So that a reviewer must either agree wholly with the writer he reviews or, if he should dare to disagree, must not say so with anything approaching plainness, on pain of being pronounced abusive. I can but reply in all simplicity, that the statement here printed, that Mr. Godfrey's first booklet 'made the Doctor so angry'—is quite untrue; and that there is no warrant for any such imputation in the fact that I did endeavour to point out plainly where *Theism Found Wanting* was in itself still more 'wanting.' I cannot expect the Editor to give me here room to reply seriatim to Mr. Godfrey's renewed allegations, though in the interests of truth I would gladly do so. After going through this 'rejoinder' carefully, without any 'anger,' and with all possible sympathy, I am more than content to leave my main positions to the judgement of all readers who are open to reason and conviction. There are, however, in this second issue more than twenty instances in which the writer's estimates and avowals are open to distinct challenge on rational grounds. I can but mention four which seem to be most important, and even these with a brevity as unsatisfactory as inevitable. They are, however, with the rest, more fully considered in the book mentioned above which now is passing through the press.

(1) My criticism of this writer's remarks on 'the problem of causation,' is said to be merely 'blowing off the steam of indignation which quite obscures the issue.' Readers of my two pages hereupon will find them, I think, quite as calm as Mr. Godfrey's four pages in reply. What is the real issue? The writer says that 'the whole point' is that 'we cannot apprehend the nature of God,' as Theism postulates Him. But he proceeds to assume that 'an unexplained God' is unthinkable. 'You cannot make causation thinkable by putting an unthinkable something at the beginning.' The assumption here is not warranted. The 'unexplained' is not necessarily the 'unthinkable.' Human consciousness is as inexplicable, by any human science, as the nature of God. But it is none the less thinkable, for we know it to be real, moment by moment. Mr. Godfrey agrees that 'for every event there must be an adequate cause.' That is something. Indeed, it is enough to answer his whole objection. He writes that 'To drop the whole problem into the bottomless well of an imaginary First Cause—a purely meaningless abstraction to us, because we cannot understand its nature, or attributes, or anything about it—and to say that that explains things and makes them thinkable, is simply to beg the whole question.' But without any wish to make him angry again, I am obliged to point out that it is he who here manifestly does the question-begging. For the 'First Cause' is not 'imaginary,' but absolutely necessary. It does 'explain' things, in being, for them, an adequate cause. Moreover, it is one thing to say that the human mind cannot 'explain the nature of God' as the great Source of all, but it is altogether another thing to assume that we cannot know anything about His

nature, or attributes, or 'anything' about Him. The very basis of Theism which—whether Mr. G. accepts it or not—has been elaborated in careful reasoning, times without number, by writers quite as sincere and intelligent as himself, is that we can, on rational grounds, understand something of His nature and His attributes; whilst Christian Theism goes on to show what is the range and worth of the further witness of Jesus Christ to the Divine character. It is, of course, easy for those whom this writer represents, to say that Christ was either deceiver or deceived. But that again is simply to beg the greatest of all questions. To say, therefore, that 'of two inexplicables we may choose either,' is neither a fair statement of the problem, nor a valid philosophical attitude. Upon the very ground of the axiom which Mr. G. says he accepts, we cannot choose a 'universe' as the prime Cause of all, for the universe itself is manifestly an effect which requires an adequate cause. But, according to Theism, the term 'God' represents the Prime Cause which by its very nature cannot be an effect, and therefore requires no explanation, beyond the fact that an endless regress of effects and causes is really unthinkable. The adequacy of such a Prime Cause is not in the least affected by the inexplicableness of its ultimate nature. Even as the action of mind on matter is ultimately inexplicable to us, but it is all the same a *vera causa* every hour of the day. This will not probably satisfy Mr. G., but the appeal is to the reader.

(2) So must it be again, when this writer asserts that all my article is unfair to him and damaging to my own cause. But as regards the 'problem of evil,' he is very indignant that I have charged him with 'immeasurable one-sidedness' in his whole representation of humanity's environment. I find, however, that he still makes no distinction between the 'problem of evil' and the 'mystery of pain'; and altogether ignores the stress which I laid upon the relation between them. Yet it is not I, but the great Belgian Agnostic who says that in regard to the bulk of human suffering 'it is not due to nature, but to human nature; so that the relic of mystery when human injustice and wrong are subtracted, will nearly lie in the hollow of a philosopher's hand.' Mr. G.'s own confession here confirms my impenitence as to his indictment. 'I admit I have stressed, and purposely stressed, as pertaining to my argument, the appalling phenomena of evil in the world.' 'Stress'—in very deed, seeing that in the first booklet half a page is given to the bright side of nature, including human nature; whilst more than nine pages are devoted to lurid emphasis upon the dark side! If that is not 'one-sided,' what is? Whether it pertains to his argument, does not matter. What does matter, is whether it is a true representation of nature and of human life. I say that it is not. I have nothing to gain by criticizing this writer, but in the interest of truth I deny his exaggerated impeachment, and confirm my former attitude by illustration. There have been recently some enormous spots on the sun, vast enough, competent authorities

tell us, to swallow up our whole earth, with room to spare. And yet, has the sun's light or heat failed us? It is open to any astronomer to say that, in his judgement, there ought to be no spots at all on the sun.* But has he any right, then, to ignore, or deny, either the reality or the beneficence of the actual light and heat which keep us alive? Christian Theists acknowledge the reality of this world's evil and pain, quite as sincerely and sympathetically as any Agnostics. But they protest, with abundant warrant, that the far-too-often quoted pessimism of Omar Khayyam about—'this sorry scheme of things'—is, on the whole, a false representation. Whilst as to 'shattering it to bits'—Sir Oliver Lodge has well said that, on rational lines, we should do nothing of the kind.

(3) Mr. G. then expends nine pages in an attempt to turn the force of my remarks upon his stressing of 'predestination,' and two pages of furious resentment against my 'wanton charge of deliberate deceit.' I must be content once more to refer the reader to my actual statement. The only word I can find to suggest such an outburst on his part, is the expression 'deliberate,' applied to the misquotation of Rom. viii. 29. And yet the following sentence shows, I think, plainly what I meant, and warrants it. Assuredly there is not, and never has been, in any writing of mine, such a wholesale attribution of 'duplicity' to 'Rationalists' as he here denounces. To represent my attitude towards him and his friends as 'personal aspersion and defamatory abuse' is utterly untrue, and there are plenty of witnesses. Certainly it is not justified by the LONDON QUARTERLY REVIEW article which he criticizes.

But nothing that he now writes affects the distinction on which I laid necessary emphasis, between foreknowledge and predestination. I see nothing to alter in that statement, and it is sufficient answer to his indictment of Theism in this regard. One sentence of his criticism almost sums up the whole case. 'He wants God to be the cause of man, but man the cause of his own undoing.' Only one word here is wrong. Christian Theism does not 'want' either of these. It calmly and deliberately affirms, on rational principles, that God is the cause of man; but man is the cause of his own undoing. The assumption which this writer still reiterates, that because, 'according to Theism, God is the great Creator of all, therefore He is responsible for man's sin,' can, of course, only be justified on the supposition that man is not a person, but a thing, an automaton, not a moral being. This does not appear to trouble Mr. G. and those for whom he speaks, but its degrading falsity needs no demonstration.

(4) Mr. G. concludes his criticism by extolling the superiority of the peace which he now possesses, over the results in mind and heart and life, of Christian belief. The essence of his present peace, he tells us, consists in pronouncing all religions false, and being 'content to leave the mystery of existence to future solution.' Therein Christian Theists neither judge nor envy him. Many of us sympathize deeply with the 'conflict' which troubled him,

'between faith and the hard facts of life.' As an orphan from baby-hood, I think I know even more of it than this critic does. But it is impossible in two or three words to show how and why, on all grounds of fact and reason, as well as faith, this blend of boundless assumption with childish negation, which is accepted as 'peace,' must be dismissed as unworthy. There is 'a more excellent way'—be the perplexity and pain involved what they may. But that I must be here content to leave to Parts III and IV of the book above mentioned, in which all that Mr. G. here alleges, and much more, is at least carefully and sincerely considered.

FRANK BALLARD.

THE RELATION OF THEOLOGY TO PHILOSOPHY

AT London University, Rev. W. R. Matthews is known as the youthful Dean of King's, and Chairman of the Board of Studies in Theology. The publication, by Messrs. Macmillan, of his 1920 Boyle Lectures, entitled *Studies in Christian Philosophy*, is a fresh reminder of the intimate relation that exists between all religion, and especially Christianity, the religion that thinks most deeply, and philosophy. Many imagine, no doubt, that the connexion is merely the concern of the student. Yet every Christian must needs be a philosopher. That is a truism which appears an untruth, because of our habitual persuasion that technicality and abstraction are the insignia of philosophy. Yet philosophy is neither more nor less than common sense made systematic, coherent, and rational. Every Christian makes and believes assertions concerning God, the universe, and its government. In doing so he is thinking philosophically, whether he recognize the fact or not. Every religion has its world-view. Though it is convenient to distinguish their methods and view points, both religion and philosophy are part of one process by which man tries to interpret his experience. Mr. Matthews is urgent that there is no absolute distinction between the two. Ultimately I believe this is so, although religion is not the same thing as philosophy, nor ever likely to coalesce with it. Yet their unity of purpose in the broadest sense is apparent.

From this standpoint it will be understood why some insist that theology will increasingly tend to take the form of a philosophy of religion. For most Protestants, theology means Biblical theology. Its basis has been found in the Bible, taken as one book, with some reference to its development revealed in Church history. It is hardly possible to believe that this method is destined to continue indefinitely. It arose at the time when the Scriptures, often, one fears, very literally interpreted, were regarded as sufficient in themselves as authority on all questions—theological, biological, geological. The difference in value between Old and New Testaments, between the words of Christ and those of the Apostles, as a source of doctrine, was scantily appreciated. The vast changes in mental outlook brought about by the last fifty years call, we are told, for a

theological restatement. It is very doubtful whether any formal or official restatement would improve matters. In a few years it would need another revision. One cannot publish fresh editions of theology like the yearly revised issues of a directory. What is likely to prove far more useful is an inductive study based upon new method. If one may venture on the uncertainties of forecasting, it appears that the modern trend of thought is leading to some such method as I will attempt now to outline. The Old Testament will always be the necessary prolegomena to Christian doctrine, but it will be studied more from the standpoint of the comparative study of religion, as the record of what must be for a Christian the most important of the ethnic religions. Added to it will be the study of a period strangely neglected, the process of thought between the Testaments. In many ways that period is more illuminating than the Old Testament to the student of Christianity. A further necessity will be some knowledge of the religious atmosphere of the Greek world in New Testament times. There is still much to be discovered here, but without dogmatism it may be asserted that the relation of the New Testament to Greek thought is more important than has hitherto been esteemed.

So much for prolegomena. The main body of Christian doctrine will still of course be hewn from the New Testament, making the teaching of Christ central and interpreting the apostolic evangel in the light of it. Nor is it likely that we can ever be led to minimize Church history. The only plea that one feels inclined to raise here is that it should be taught broadly. Few subjects are more appealing than the main currents of thought; few less attractive than minute exploration of stagnant backwaters.

It is at this point that we are brought face to face with the issues raised by Mr. Matthews' book. The attempt of Ritschl to keep religion apart from philosophy has been tried, but few will say it has succeeded. The fact we must face is this. We cannot keep water-tight—should one say thought-tight?—compartments in the mind. To the plain man it is a simple statement to announce that 'God so loved the world,' yet in that very sentence you have raised all the ultimate issues of philosophy—God, the world, and the relation between the two. The very essence of the Christian gospel is therefore a statement which concerns God's relation towards the world—in other words an issue of tremendous philosophical significance. The older type of philosophy was self-sufficient. It was confident that reason could unlock the mystery of God and the world. Religion did not concern it. Equally, the older type of theology was self-sufficient. In the Bible it found all man need know. Philosophy did not concern it. But have we not learnt that a policy of isolation is as impossible in the mind as it is in the world? Is there not to be an 'internationale' in our thought? Can any religion be content with dogmatic statements pronounced without reference to the truth sought by philosophy? Equally can any philosophy be satisfactory that does not find a sufficient place for the truth to which the age-

long witness of religious experience testifies? It is such considerations as these that force one to recognize that a theology unco-ordinated with a philosophy of religion is radically incomplete.

It is the merit of Mr. Matthews' book that it helps towards such an alliance. The book should be read. I do not recollect anything written upon this subject that is less ambiguous in expression, or more direct and simple in setting forth its leading thoughts. The argument, starting from the point we have already appreciated, proceeds by claiming that ethical theism, which is the philosophical implication of Christianity, is one hypothesis amongst others that affords an explanation of the issues raised by philosophy. Without minimizing its difficulties, it is urged that it covers more ground and answers more questions than any of its rivals, particularly in that it affords a basis for the moral values of existence, for personality in God and man, and for what has been called the problem of creation, a problem insoluble to many philosophies.

With the main issues of Mr. Matthews' work I find myself in entire agreement. But as even more important do I regard the method of the work. It is upon such lines that the Christian theology of the future will increasingly tend to establish itself. It will not consider its task completed when it has set forth the doctrines of the New Testament. It will, I think, pass on to philosophy and vindicate there, as well it can be vindicated, that in the teaching of Jesus we have the answer to the ultimate issues of thought.

E. S. WATERHOUSE.

THE SPIRITUAL SPLENDOUR OF CHRIST'S SONSHIP

IN this volume¹ Dr. Lidgett offers the completion of the theological system set forth in his earlier books. We cannot do better than quote the words in which he explains his own design. Speaking of his work as a whole he writes: 'From first to last, it has been concerned with the Fatherhood of God, as revealed in our Lord Jesus Christ. In my first book, *The Spiritual Principle of the Atonement*, I endeavoured to set forth the meaning of our Lord's sacrifice in terms of Fatherhood and Sonship. In succeeding volumes, *The Fatherhood of God in Christian Truth and Life*, and *The Christian Religion; its Meaning and Proof*, I sought more fully to set forth and establish the same truth, as being both the real substance of revelation and the only satisfactory explanation of human life. These were followed by an exposition of the Epistle to the Ephesians, entitled *God in Christ Jesus*, which was occupied with the doctrine of the Fatherhood of God in its final and fullest Apostolic presentation. The Epistle to the Hebrews completes the teaching of the New Testament upon this great subject by

¹ *Sonship and Salvation. A Study of the Epistle to the Hebrews.* By J. Scott Lidgett, M.A., D.D. (London: The Epworth Press. 12s. net.)

exhibiting the spiritual splendour of the Sonship, which corresponds to, and therefore manifests, the Fatherhood, with which it is eternally one.' We should like to congratulate Dr. Lidgett on a great task loftily conceived and finely executed. It is amazing that so rich a harvest of thought has been reaped in the midst of a life crowded with public activities and social service. His work has grown in power and clearness of exposition, and this last volume appears a fitting crown of the whole enterprise. The problem that confronted the first readers of the Epistle was singularly like the one that our own generation has to face. To them with their new-born faith in Christ the vision of a new order had been vouchsafed, seeming so true and beautiful and good as to encourage the illusion that it could be swiftly and even painlessly established upon the ruins of the past. Instead of this they had to face such tribulation and suffering and doubt that faith began to waver. So it is with us. The hope of a new and better world following the war has failed us. Hence 'the failure of an ill-founded expectation has not merely added fuel to the fire of our present discontents; but, what is worse, it has stricken multitudes with the scare of insoluble mystery, and, therefore, with the "sluggishness" of incipient despair. They are in danger either of breaking out into recklessness, or of seeking absorption in the trivial, because hope has failed, and because, therefore, an inadequate and disillusioned faith has given way.' In such a situation palliatives or merely comforting words are of no avail. Humanitarianism alone cannot take us far. Men must have a reasoned faith in goodness and in the ultimate victory of a righteous purpose. As has been said, the only adequate apologetic is a system of theology. Dr. Lidgett unfolds the system of the author of the Epistle, not in a continuous commentary, but in a series of chapters wherein the great thoughts are expounded, and the fundamental meaning of human history is revealed.

The central theme of the book is the meaning of the Incarnation, which brings to us in its fullness the true doctrine of God, the Eternal Father, and the true destiny of man, who through discipline and pain is to rise to sonship. Here the exposition reaches its height. Dr. Lidgett is careful to show that the author did not derive his theology from any philosophical system of his time. Nor does he work downward from a doctrine of the Godhead to certain conclusions about the nature and person of Christ. On the other hand 'The history of the incarnate Christ, especially the testimony of His filial consciousness under the trials to which He was subjected, not only brought out the fact of His Sonship, but supplied to the writer the whole of its spiritual content.' 'The turning-point of human history is found in the manifestation in the flesh of One who possessed and was possessed by the consciousness of an unique Sonship, who maintained this consciousness unbroken and unimpaired throughout the bitter experiences of life and consummated its perfection on the Cross.' Here we are in touch with the prevailing tendency of modern theology, which bids us begin our

study of our Lord's Person by pondering His self-consciousness as disclosed to us most of all in the Synoptic Gospels. But whilst many are content to stay there, finding in our Lord's spiritual experience of God the ideal and the goal for all men, but refusing to press further into the mystery, Dr. Lidgett helps us notably in bringing out how this Epistle finds the key to all in the life of God Himself. Thus we read—'The subject of the whole Epistle is the life-history of "the Son." His Sonship is not a relationship brought about by His Incarnation. It is heavenly and eternal. Out of this relationship both His Creatorship and His Sovereignty spring. The Son is "the effulgence of the glory" of God, "and the very image of His substance." This He is in the perfection of His Divine nature and in His eternal fellowship with God. . . . The Sonship is prior to the Incarnation. Yet it receives complete manifestation in and through the incarnate life. The writer does not hesitate to say that in and through His earthly experience God made "the Captain of their salvation perfect through sufferings," a phrase which, if it could be read apart from the limitations that have been introduced by the later theology of the Person of Christ, especially by the creed of Chalcedon, would be held to mean that the eternal Sonship of our Lord was not only made manifest, but enriched by His experience of human nature and of its lot.' The reference to Chalcedon is full of interest. Dr. Lidgett holds to the full the historic faith of the Catholic Church in the Person of our Lord, yet he does not shrink from showing how the Creeds, whilst they preserved the truth, yet sometimes obscured its glory, and how it is by turning back to the New Testament itself that we are to recover all the splendour of the faith. There is very much that is stimulating and invigorating in the whole of this exposition. It may be specially commended to those who see the hope for the future in an 'undogmatic Christianity' or in what Dr. Sanday called a 'reduced Christology.' Not there, but in a faith which sees the end in the beginning, in One who is the same yesterday, to-day, and for ever, do we find the anchor of our souls.

We have left many parts of the book untouched in this brief note. The contrasts between the outlook of the author of the Epistle and the other New Testament writers are full of suggestiveness, and we had marked many passages for quotation. Peculiarly appropriate for our day is the exposition of Hope—'the form and energy of co-operation with God for the fulfilment of His purpose.' We may quote one other passage—'Contemplation, active zeal, and ungrudging self-sacrifice have been accentuated in turn by different types of religion, exaggerated because they lay one-sided stress upon the vivid, but unbalanced and imperfect, apprehension of selected elements, and partial aspects of the truth. The religion of Christ may well claim to be the absolute and only Catholic religion, seeing that it alone gathers together and presents in Jesus, the Son of God, all the constituent elements and interests of the Divine reality, and wins for these a filial response, in which all the spiritual

energies of human nature are purified, unified, and raised to the highest power of holy and perfected Manhood.'

Perhaps we may venture to say that the dedication 'to my only son . . . who crowned a life of rare filial devotion and manifold social service by gladly giving himself for his country,' added tenderness and insight which, in our judgement, makes this the best of all Dr. Lidgett's writings. We commend it to all thoughtful readers as a real contribution to Christian theology, virile, broad, uplifting. It will strengthen the faith of many and bring to them something of that unconquerable faith and hope that inspires the Epistle to the Hebrews.

WILFRID J. MOULTON.

THE DIRECTION OF HUMAN EVOLUTION

THE Professor of Biology in Princeton University deals in his lectures just published by Mr. Milford (12s. 6d. net) with the origin and destiny of the human race. For at least a hundred centuries there has been no notable progress in the evolution of the human race. 'The limits of physical progress have apparently been reached in the most perfect specimens of mankind. It seems probable also that the limits of intellectual evolution have been reached in the greatest minds of the race. But if the evolution of the human *individual* has come to an end, certainly the evolution of human *society* has not. In social evolution a new path of progress has been found the end of which no one can forecast.' Prof. Conklin sees no probability that a higher animal than man will ever appear on the earth. He points out the danger of extreme specialization. 'Those present-day reformers who desire to force upon the masses of mankind the rule of intelligent and powerful autocracies in the interests of efficiency would do well to reflect upon the lessons of history.' All German citizens had undergone long, long training for their special duties before the war. 'And yet it is the general opinion of most people, including the Germans themselves, that few nations ever made more serious blunders in policy, diplomacy, and even in military operations.' These were due to lack of broad judgement and common sense. Over-specialization was accompanied with a corresponding lack of balance. The last section of the book deals with 'Evolution and Religion' in the same broad-minded and illuminating fashion. The spirit of science has entered into religion. It demands uniformity of aim, the best available truth, 'not authority, but evidence, not words, but works. . . . The time may come sooner than some of us expect when in all things except spirit and purpose religion may once more be a personal matter; when churches will welcome all "men of goodwill"; when love of God and love of fellow men will be the one requirement for mutual fellowship and service. When that time comes religion and science will be at one.'

Recent Literature

THEOLOGY AND APOLOGETICS

The Fellowship of the Spirit. By C. Anderson Scott, D.D.
(James Clarke & Co. 6s.)

IN a recent volume of Essays on 'The Spirit,' edited by Canon Streeter, one of the most pertinent was contributed by Dr. Anderson Scott, on 'What Happened at Pentecost.' The present volume may be regarded as supplementary to that essay, as 'the outcome of studies which were originally made in connexion with it.' The space at the author's disposal was, he tells us, still insufficient for him to handle as fully as he desired the widely ramifying subject of the work of the Holy Spirit in the primitive Church. But the volume before us, slender as it is, is illuminating and helpful, and it will perhaps be more widely read than a systematic treatise. Some of Dr. Scott's titles of chapters speak for themselves. 'The Conquering New-born Joy,' 'The Uprush of Life,' 'The Christ-Consciousness' and 'The Self-Consciousness of the Fellowship,' 'The Differentia of a Christian Love'—these are the subjects which a multitude of readers will be glad to see treated in the thoroughly scriptural, and at the same time quite modern method of the able Professor at Westminster College, Cambridge. The important subjects of Worship, the Sacraments, and Church Organization are not neglected, but they are well subordinated to a sympathetic study of primitive Christian fellowship and experience.

Dr. Scott's book is alive, because the New Testament is to him a living book, full of active energy. We do not see in it, 'as we once supposed, the crystallized deposit of revealed truths, but Truth itself as a vital and vitalizing germ in contact with an environment of human thought and character.' That is the true keynote to strike in a series of studies dealing with what was emphatically the Church of the Holy Spirit, depicted in the Acts and the Apostolic Epistles. Dr. Glover's stimulating booklet on the same subject is written from the same standpoint, though in other respects very different from the volume before us. 'During the first decades the Church did so strangely reproduce the mind, the ideals of the Master,' but entirely in its own way, in developments which could never have been anticipated by those only familiar with the Lord's recorded utterances. The tragedy is that the period of early freshness, of 'first love,' so soon passed, and that so many modern students of the period seem to delight in assimilating the earliest manifestations to the later and in antedating the ecclesiastical crystallization, or fossilization, which followed in the second and third cen-

turies. We can promise readers who desire to have a living exposition of the throbbing, energetic life of the primitive Church, that they will not be disappointed with Dr. Anderson Scott's all too brief volume. It is a temptation to quote some characteristic sentences. 'What happened at and after Pentecost was a remarkable change in the proportion between experience and expectation in regard to Life, issuing in a new interpretation of its source and significance.' To understand the 'Love' of the New Testament we are to reject 'everything sentimental, romantic, not to say everything physical, that has ever attached to the word' and find these three elements as essential to it—recognition, consideration, and care.' The 'Uprush of Life' reveals 'life of a new quality, life which quickened deeper levels of personality and related men to one another and to God in a bond which neither death nor life could break.' As to organization, it sprang out of life, that of 'an organism developing from within itself organs of self-expression, of self-propagation, of self-control.' The relations between function and structure in the formation of church organization are all-important, and much light is shed on modern problems by a study of the development of Christian life in its primal characteristics and environment. Dr. Anderson Scott proves himself an excellent and sympathetic guide to such a study, and as this book could not be made longer, we hope that it may be followed up by further expositions of some of its fascinating themes.

Creative Prayer. By E. Herman. (James Clarke & Co. 6s. net.)

The literature of Prayer has during the last few years been unusually copious, but on a great subject there is always room for a new book by a writer who can bring readers face to face with spiritual realities. Such is Mrs. Herman, and her modest volume deserves attention more than most. She bases her suggestive chapters upon experience, but it is the experience of the few rather than of the many, while her book furnishes instruction and inspiration for all.

The title of the first chapter, which gives its name to the book, is—like 'The Apostolate of Prayer' and some other phrases the author employs—open to criticism. But those who read carefully will find all the special phraseology justified. Prayer seldom is, though it ought to be, a channel of creative energy, and the object of the first essay is to lead to a higher plane of communion with God those who have hitherto been content with a lower level, regarding prayer as little more than a process of importunate begging. So by the 'apostolate of prayer' Mrs. Herman suggests that the Christian zeal which would exhibit apostolic fervour in active evangelism should begin with, or be accompanied by, apostolic earnestness in prayer, especially in intercession. 'In apostolic prayer,' she says, 'lies the Churches' only hope of renewal. Once we learn to pray, individually and corporately, as Christ meant His

messengers to pray, the nightmare of an unready world in which preachers and workers have to struggle for spiritual existence will dissolve in the light of day.' The preparation that is needed and the hindrances which prevent the free course of the Divine influence that is waiting to work through us, are well set forth in a searching chapter entitled, 'The Priesthood of Prayer.'

We had marked several passages as suitable for quotation, but space fails. It is better to refer our readers to the pages of the book itself, which ought not to be skimmed, or merely sipped, but used in conjunction with the Bible until its teaching has been assimilated. It shows, like Andrew Murray's widely-read volume, what is meant by being 'With Christ in the School of Prayer.'

The Visions of St. Paul and the Great Atonement. By Rev. T. Ll. Williams, B.A. (Skeffingtons. 10s. 6d.)

Mr. Lloyd Williams has gathered in one volume somewhat miscellaneous material. The first section of the work deals with St. Paul's Visions and kindred topics; the second with the Christian Doctrine of Atonement; the remainder, nearly one-third of the whole, is occupied with a dissertation on the Foundation of Christian Unity—'Apostolic Succession'—covering eleven chapters. The treatment also of these important, but quite distinct themes, is, to say the least, discursive. Mr. Williams has devoted careful thought to each of them, and his addresses, or discussions of the various subjects, contain much that is interesting. But no one of them is systematically and thoroughly handled, whilst many of the illustrations, useful for securing popular attention, are detailed at disproportionate length. The last section of the book is the most logical and systematic. In reference to church order Mr. Williams takes a line of his own. He says, 'The fact must be boldly put forward that the central source of Apostolic Succession is in the priesthood. This is the great order, "the staple order," on which the existence of the Church depends,' and it is by recognition of this, the author thinks, that Christian unity is to be attained. An appendix contains the translation given in 'Nicene and Post Nicene Fathers' of the letter of 'Pope' Gregory to John, Bishop of Constantinople.

The Second Epistle of Paul to the Corinthians. A Study in Translations and an Interpretation. By Wilfrid H. Isaacs, M.A., Rector of Hemingby. (Milford. 7s. 6d. net.)

IN some suggestive notes on Translation and Translators Mr. Isaacs says the translator 'must first immerse himself in the language of the writer, to the point of thinking in that language. Only so can he possess himself of the writer's ideas. But this done, he must turn his back upon the writer's language, and with the ideas in his mind, disrobed of their literary form, he must transport

himself to the language of his readers, and think in their language in order to express the ideas in a form intelligible to them.' A single Greek phrase often demands a whole sentence as its English equivalent. In i. 20 there are three such phrases. 'The word most characteristic of St. Paul's mind and style is γάρ. It intimates that there is a connexion of thought, but it does not specify the connexion. That connexion may be obvious, in which case the usage of modern speech is to dispense with the conjunction and rely on the intelligence of the reader. Or, as is generally the case in St. Paul's writing, the connexion of thought is not obvious. In this case modern usage favours an explicit statement of the connecting thought, and is not content with a mere intimation of its existence.' Mr. Isaacs regards Dr. Way's rendering of St. Paul's Epistles as altogether of a higher order of excellence than Dr. Weymouth's and the 'Twentieth Century New Testament,' though it is 'perhaps more poetic than St. Paul, and relies unnecessarily upon interjection and apostrophe for dramatic effect.' His own renderings are very suggestive. i. 8: 'Whose fatherhood is proclaimed by all His acts of compassion.' The Greek is given opposite these special renderings, and notes are added which give reasons for the choice of renderings. The note on the thorn in the flesh points out that *in the flesh* qualifies not 'the thorn' but 'given.' Mr. Isaac renders the verse, 'God in His love allows me to suffer a bodily disability, a messenger of Satan to belabour me.'

The translation of iii. 18 will show the style and value of the work. 'And what of us? We are not veiled as Moses was. Our faces are made mirrors. We all reflect the glory of the Lord, and as we exhibit His beauty for all to see, our characters are changed to match, and we grow like Him, turning our backs upon the glory of the old, and setting our faces to enter the glory of the new, as well may be with the breath of the Sovereign Spirit behind us, wafting us forward.' Renderings and notes are often illuminating and will stimulate readers to fresh thought and study.

Evangelism: A Re-interpretation. Edited by E. Aldom French. (Epworth Press. 6s. net.)

All the Churches are concerned in such a volume as this. Evangelism is the need of the age. Mr. Watkins tells us that the men whom he laboured for in the war are spiritually ignorant and are prejudiced against both Church and clergy. We have large masses who never enter churches. How to win them is the problem of this volume. Mr. French shows that Wesley and Booth, and every other great leader of a revival, won England for Christ outside of the consecrated sanctuaries. 'The Church must give the best brains, the most daring originality, to the carrying of the gospel to the people.' Sir W. R. Nicoll's paper is the shortest in the volume, but it is a noble plea for the Preaching of the Cross. He points out that the war has revealed to us the crimson iniquity of the world

and made the fact of Atonement more and more simple and welcome. It has given us in many respects a new view of Christ and of a suffering God. He urges that preachers should plead for decisions. 'The Holy Ghost has no subject but the Cross, and when this Cross is preached He works on the spiritually dead, and He makes the soul a new creation.' Every paper tempts comment. Dr. Workman gives a vivid picture of mediaeval preaching; Mr. Eayrs unveils the secrets of Wesley and Whitefield; Dr. Peake deals with modern intellectual influences, but holds that there is still room for revivals. Dr. Campbell Morgan, Mr. Chadwick, and Mr. Elvet Lewis have much to say that will inspire Christian men and women with fresh zeal for a work that cries out for labourers and promises a golden harvest.

Discerning the Times. By John A. Hutton, D.D. (James Clarke & Co. 7s. 6d. net.)

There are thirty-three studies in this volume, and all of them alive with present interest. The first deals with 'The Crisis of Transition.' All thinking men are agreed that we stand face to face with a crisis. 'By the favour of God and at the cost of intolerable pain, it is no longer a crisis of terror, but a crisis of opportunity. Had the war had another issue we should have had to adjust ourselves to living in a world in which the judgement upon all human values pronounced from the Cross of Calvary had been publicly recalled and reversed.' From that starting-point Dr. Hutton considers the new opportunity. He sees no security for the establishment of a friendly world and for the peaceful progress of the race save in 'the common acknowledgement of One Lord of the conscience, one ultimate standard and referee.' Every subject is treated with a broad grasp of its bearings and illustrated in a way that arrests attention and provokes thought. The writer believes that it is 'in keeping with the majesty of truth that it appears only to those who await its coming, as it were on bended knee.'

Bishop Westcott's Text-Book. (Skeffington & Son, 3s. net.) The Archbishop of Canterbury, in a Preface to this set of texts chosen for each day of the year by his old friend, says: 'Every incident or condition of present-day life gained a glow of sacredness as he touched it.' 'He was often at his best in some isolated, pungent phrase, . . . which proved, when you tested it, to be a new avenue for thought.' He began his selection for Lenten meditation in 1862 when he was an assistant master at Harrow, but the greater part belong to the years when he was Bishop of Durham. Under the text for January 5, 'One soweth and another reapeth' is the thought, 'How little we count the fruits which are garnered without labour; how much the labour which we spend without fruit.' Under Eph. v. 18, we read, 'The fullest development of human powers must centre in the Spirit.' It is a precious legacy, and this interleaved copy

will tempt many to add extracts and illustrations.—*Lambeth and Christian Unity*. By H. Maldwyn Hughes, D.D. (Epworth Press, 8d.). This is a booklet which all friends of Christian Unity will welcome. It is critical, for the times demand frankness; but it states the Nonconformist position in a way that will help Churchmen to understand the real situation. Dr. Hughes justly says that the Lambeth recognition of the non-episcopal communions as true branches of the Church of Christ and of the status of their members as Christians 'is far from complete so long as Anglicans are unable to join Nonconformists in the Holy Sacrament of Faith and Love.'—*The Four Gospels*. By the Rev. Maurice Jones, D.D. (S.P.C.K. 6s. net.) These lectures were prepared for a training school for clergy and Sunday-school teachers. One is introductory, the others deal with the date, authorship, and contents of the Gospels. As to the fourth Gospel he puts the arguments for and against the Johannine authorship and adds Bishop Gore's statement, made in December, 1919, 'I feel profoundly convinced that it was, as tradition says, written by John the Apostle.' The book will be of great value to students of the Gospels.—*What did Christ teach about Divorce?* by F. H. Chase, D.D., Bishop of Ely (S.P.C.K. 1s. 6d. net), holds that 'there is not any version of Christ's judgement on divorce, there is not any interpretation of any version of Christ's judgement on divorce, which does not forbid divorce except on the one and only ground of adultery.' The bishop discusses Canon Charles's views on the subject, and expresses his dissent at certain points.—*Christ Victorious over All*. By Joseph S. Johnston. (Chicago.) The writer's view is that the Son of God is to carry on His work 'in the path of humiliation, the essential glory of His Godhead being veiled until He delivers a perfected Universe to the Father, when the last veil shall be removed, and the One only God is all in all in Fatherhood.' No doctrine should be considered apart from Jesus Christ, the Divine Head over all things, both in the old and the new creation. The Bible teaching on eschatology is examined with much care, and the Headship of Christ as taught by St. Paul in the Epistle to the Colossians is strongly maintained. This volume has been printed in the United States, but can be had from Mr. Sutton, 131, Brookbank Road, Lewisham, for 8s. post free.—*The Silences of Jesus*. By Percy C. Ainsworth. (Epworth Press, 2s. net.) The nine studies of this little volume have a unity of their own which deepens their impressiveness. They are full of thought, and it is expressed in such chaste and arresting language that it is a constant delight to study them. It is a volume which will be welcomed everywhere.—*Brand New! and other Addresses to Children*. By Robertson Ballard. (Epworth Press, 2s. net.) There is spice and incident in these attractive talks to boys and girls which will make them welcome everywhere. They are brief, but they do not lack point and suggestion.

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The Abingdon Press sends us *The Prophetic Movement in Israel*. By Albert C. Knudson. (\$1 net.) The first five chapters set forth the history of the prophetic movement in the Old Testament, the last five show the relation of prophecy to the nation and its contribution to religious ideas and ideals. It is a suggestive book which will be of great service to teachers and to Bible classes. Topics and questions for discussion and a brief bibliography are given after each chapter.—*The Child: Its Relation to God and the Church*, by Carl F. Eltzholtz (50 cents net), is a wise and helpful study of the spiritual condition of children, their relation to the Church, and kindred topics. The testimony of others is quoted and an appeal made for greater attention to the religious education and spiritual development of children.—*Church Co-operation in Community Life*. By Paul L. Vogt. (\$1 net.) The writer has travelled widely during the last four years from the Atlantic to the Pacific and from the Canadian border to the limits of Florida. He is thus able to discuss some of the problems of rural life which present themselves to the religious forces of America and to suggest how those forces may be most usefully employed. Such subjects as the economic and social challenge to the Church and the adjustment of the local church to the community are discussed and valuable suggestions made for more effective service.—*Training World-Christians*. By Gilbert Loveland. (\$1.25 net.) This is a book on missionary education which reviews the world after the great war and shows how it needs a generation of world-Christians. It describes efficient missionary organization, and dwells on the way to impart missionary knowledge and teach boys and girls to pray. It is practical and suggestive throughout, with many 'Discussion Topics,' and bibliography to each chapter.—*Followers of the Marked Trail*. By Nannie L. Frayser. (\$1.25 net.) Thirty-two bright sketches of Bible leaders. They are fresh and arresting in style and treatment, and the 'Study Topics' at the close of each will be a useful guide to young readers. The illustrations are excellent.—*Moments of Devotion*, by Bruce Wright (75 cents net), gives suggestive one-page expositions of Scripture passages with a little prayer opposite to each. It is a little book which will charm and help many.—The Epworth Press issue three more *Manuals of Fellowship* (6d. net), which will have a warm welcome. Mr. Maltby brings out *The Meaning of the Resurrection*. Our Lord forced no unwilling door and went only to the hearts that were waiting for Him. It is a valuable study of a great theme. Another great subject is *The Redemption of Society*, and Mr. Bradfield treats it with much wisdom. Christ took His place in a human family and did not refuse any participation in the life of society that was possible to Him. 'We can live the beautiful life in the shameful society, for He did so.' Mr. Holt Shafto has had much experience of *The Practice of Fellowship* and his little manual will be of great service to many.

HISTORY, BIOGRAPHY, TRAVEL

Memories of William Hole, R.S.A. By his wife. (W. & R. Chambers. 6s. net.)

THIS is a book that grows upon us as we turn its pages. Dr. Kelman says in his Introduction that the artist blended always in his friend with 'a boisterous and emphatic humanity. Even now that he is dead, every thought of him seems to greet us with a cheer, ringing with the joy of life and the love of fellow-mortals.' His life was essentially religious, and the high distinction of his illustrations of the life of Christ is 'best revealed in the homely touches that keep us, through it all, intimate with the wayside life of men and women. He is painting always the soul of Christ and of the men and women among whom He walked for certain days.' He was born at Salisbury in 1846 of an old clerical family. His father had broken the traditions of the house by choosing to become a doctor, and died of cholera during an epidemic in 1849 at the age of thirty. The widow went back to Edinburgh with her one child, and there William entered the Academy as a boy of twelve. He decided to be a civil engineer, but before his apprenticeship was over the railway mania had died down and there was no reasonable prospect of success in that profession. He was really born to be an artist, and now his way gradually opened. A friend offered him a voyage in one of his ships to Italy and in Rome he found his vocation. On his return he attended the Life School in Edinburgh and won the prize for an original drawing. He married Miss Lindsay in 1876, and two years later was elected an Associate of the Royal Scottish Academy. In 1888 he became an Academician, and his diploma picture, 'If thou hadst known,' has had a great vogue. Mrs. Hole gives details of his various commissions and the way in which he became an etcher. He was able, using the needle only, to produce an effect that suggested the richness of mezzotint and the very brushwork of the painter. In imitative etching he placed himself above all competitors. He painted eighty pictures for his *Life of Christ*, and when they appeared in book form in 1906 they found a welcome in all parts of the world. He had visited Palestine to prepare himself for the task, and Mrs. Hole inserts the lecture which he delivered on his travels. The success of his New Testament scenes led Messrs. Eyre and Spottiswoode to ask him to paint eighty other pictures on the Old Testament. He visited Palestine again, and had finished seventy-six of the pictures when he had to undergo a serious operation which kept him three months in hospital. His wife made the happy suggestion that he should get to work on the letterpress for the Old Testament pictures, and this proved a delightful occupation amid the monotony of hospital life. Mrs. Hole

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gives an account of her husband's readings in the family circle, of his friends, his religious work, and the zeal with which he joined the Edinburgh Volunteer Regiment though in his seventieth year. His youngest son was 'missing' in the Battle of the Somme. He was almost heart-broken, but said with his whimsical smile when some passing jest amused him, 'Thank God we can still laugh.' His wife adds as she tells of his death on October 22, 1917, 'I try to say the same.'

Life and Letters of Henry J. Piggott, B.A. By T. C. Piggott and T. Durley. (Epworth Press. 7s. 6d. net.)

The writers of this too-brief volume have enriched our Methodist literature with one of the best of missionary biographies. They have also given, for a new generation to which Henry Piggott is but a name, a faithful and fascinating portrait of a man who left the impress of spiritual greatness on all who knew him. As a vivid chapter in the tale of the modern missionary crusade; as a record of the making of Italy and 'how it strikes a contemporary'; as the story of a life in which 'the sanity of saintliness' finds full illustration;—in all these dominant interests of the book it has high value and makes a wide appeal to many readers. The early years and short ministry of Henry Piggott in England are described in a few pages, but this brief record suffices to reveal fully the springs of character and the sources from which a long ministry drew its devotion and intensity. Even in the days at Kingswood the classics and the class-meeting are in evidence in his letters; the Christian scholar and saint was being fashioned. It is with the third chapter of the volume that the story of his life-work begins—the *evangelization of Italy*—a work which for 56 years (1861–1917) knew no intermission. For even in his retirement he fulfilled an active ministry. When 86 years old he was still busy as a member of the Italian Bible Revision Committee, and presided over its meeting the day before his final illness. A copy of the precious results of these labours is before the reviewer as he writes this notice, in *Il Nuovo Testamento* and *I Psalmi*, published by the British and Foreign Bible Society in 1919. In 1873 the headquarters of our Italian Mission were removed to Rome, two years after the entry of Italian troops into that city as the long-looked-for capital of the kingdom. The chapters on Italian history up to that period add much to the interest of the book, tracing as they do the steps by which Italy won to freedom and unity, and opened also a new door to the gospel. (The name of the Austrian general should be corrected on page 40 from Rodetzky to Radetzky.) The notes by Mr. Piggott himself on the great Italian characters of this period, especially on Mazzini, are of singular value and show a keen vision of the men and movements of the *Risorgimento* era. And the Methodist ministers of that age, his Italian co-workers in the gospel, are shown us in these letters by glimpses which reveal the builders of an even greater

kingdom than that of United Italy; one of these men—Francesco Sciarelli—has written his *Ricordi* in a volume of 400 pages. Franciscan friar, Garibaldian soldier, and Methodist preacher, Sciarelli is but one of many Italian members and ministers who found in Henry Piggott their leader in the supreme adventure of life—to win a kingdom for Christ. This short biography deserves the widest circulation; it is a book to read, to mark, and therefore to buy. May it be read, above all, by Methodists who ask, 'Have we a call to preach the gospel in Roman Catholic lands?'

Roland à Roncevaux. By Joseph Bédier. (Clarendon Press. 2s. net.)

Prof. Bédier chose this great story for his Romanes Lecture last June. He is an old student of the Middle Ages and did not forget that he was lecturing in the country of Richard Cœur de Lion, of the Black Prince, of Chaucer and Malory, the country which has celebrated chivalry. He puts Roland's heroic deed in its historic setting, when Charlemagne had concluded a peace with the Saracen king which he hoped would be lasting and was leading his victorious troops back to France. His nephew, Roland, volunteered to command the rear-guard left at Roncevaux to guard against any offensive by the enemy. The poet divides the great day into three battles. The first is all ardour and joy. Roland does wonders with his sword, Durandal, and the battle is won. Then a second Saracen army enters the lists, and though the exploits of the great swords are multiplied the French die by thousands, by troops. When the third Saracen army attacks only sixty of the French twenty thousand are left. Roland sounds his horn, and his temple bursts under the strain. Charlemagne returns in haste, but finds his nephew dead. Gabriel has come with the angel cherubim and Saint Michel du Péril and borne his soul to Paradise. It is a beautiful study of a great deed of chivalry.

The United States and Canada. A Political Study. By George M. Wrong. (Abingdon Press. \$1.25 net.)

These lectures were delivered at Wesleyan University on the George Slocum Bennett foundation, which seeks to promote 'a better understanding of national problems and a more perfect realization of the responsibilities of citizenship.' The writer, who is Professor of History in the University of Toronto, has set himself to explain 'some of the things in which the United States and Canada are alike and also different.' He first traces the course of events which made the greater part of North America British and for ever English-speaking. Then we watch the creation of two English-speaking States in America. The belief of Europe that a republic could not endure has been falsified, for the United States has borne the sternest test that a political system can endure—that of civil war. The American people find it difficult to understand the federalism of

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their northern neighbours. 'In one system words have their due meaning; in the other it is necessary always to explain that many of them do not mean what they seem to say. It is the difference between a new creation and a system based on tradition.' The English-speaking peoples have a great mission for a sick world and must cultivate mutual confidence and good understanding. The book has a much-needed message, and it is given with force and persuasiveness.

The West Riding of Yorkshire. By Bernard Hobson. (Cambridge University Press. 4s. 6d. net.)

The care bestowed on this little volume is manifest in the Preface, where thanks are given to experts who have revised special sections of it. Its account of the geology and natural history of the West Riding is very full, and is enriched by some fine photographs of the Wharfe, Gaping Gill Hole, Gordale Scar, etc. The sections on industries, mines and minerals, history, antiquities, and architecture are excellent, and the compact descriptions of chief towns and villages are a valuable feature of a capital guide-book. Maps, diagrams, and illustrations add much to its interest. Its clear type and compact form will make it popular with tourists.

Books on the Table. By Edmund Gosse, C.B. (Heinemann. 8s. 6d. net.)

These forty papers appeared originally in the *Sunday Times*. They are brief, but they lack neither incident nor critical insight. Fifty years' incessant and insatiable reading of good books have given Mr. Gosse clear discernment as to what is best in literature and have enabled him to enrich his work by many a happy reference and quotation. The opening paper, on 'The Last Years of Disraeli,' is worthy of its place in the volume. He describes Disraeli as 'a man whose subtlety of intellect was equalled by the simplicity of his affections,' and considers that the ten chapters of an unfinished novel given in Mr. Buckle's fifth volume might have grown into Disraeli's masterpiece. Every paper has its own appeal. Landor is aptly described as 'Boythorn in the Flesh,' after the character in *Bleak House*. Many will be interested in 'Pascal and the Jesuits,' in the little account of Miss Mitford and 'The Character of Fielding.' Mrs. Asquith's book is 'a succession of sparkling episodes, some of them told with really incomparable vivacity.' No one can turn Mr. Gosse's pages without feeling himself in the hands of a master. —*Bulletin of the John Rylands Library* (July). 2,363 more volumes have been forwarded to Louvain, bringing up the total to 88,002 volumes to the great joy and relief of the Rector, the Staff, and the Students of the University. The foundation stone of the library building, which is to replace that destroyed by the Germans, was laid on July 28, when Mr. Guppy was present.

GENERAL

The Challenge of Freedom. By H. J. Taylor. (Holborn Publishing House. 5s.)

THE twenty-first Hartley Lecture 'pays its tribute to Freedom, gratefully recalls some of its triumphs, its present-day position, and inquires what it is now going to do.' It is a record of the past and a programme for the future. Western civilization has lost its energy, its swing, its lust of life. In what way God will save the situation is not clear. 'Whether once again He will come to the West through the East, as He did two thousand years ago, and despite Kipling, "the twain will meet," or whether, among the old apothecaries of prophets and apostles, saving remedies will be found, the author cannot say; he only knows that the Great Physician will save the patient.' Mr. Taylor has written his lecture with a conviction that Western civilization needs more than anything else a great ethical revival, a fresh influx of life blood. Freedom's battle began in Greece. How early Greek ideas and conditions of freedom reached us is much debated. The triumphs of freedom over tradition, ecclesiasticism, kings and parliaments, slavery and serfdom, and now over Prussianism are aptly described. 'Freedom has come to its great opportunity, its supreme privilege, its trial hour. Every vestige of bondage left on the planet strives to articulate its challenge.' What road it ought to take is the subject of the second part of the lecture. The demand of the hour is for a united effort to roll away this boulder of human misery which blocks the way. Freedom has to face a sevenfold test. Above all it must be judged by its attitude to Jesus Christ, and the supreme truths for which He stands. It is a powerful study, and one that meets a great need of the times. *Pharsalia* has lost a letter on p. 74, and on p. 8 Faber should read :

He is within : our spirit is
The home He holds most dear.

The Odyssey translated into English in the Original Metre.
By Francis Caulfield, B.A. (Oxon.) (Bell & Sons.
7s. 6d. net.)

In a compact preface to this volume Dr. David expresses his pride that such a labour of love has been achieved by one who learnt to love the poems of Horace where he himself is still privileged to teach them. Every translation has to produce a faithful and accurate rendering of the text, which will satisfy the scholar, and also to reproduce the author's spirit, so that new readers shall be held and moved like those who follow the original. Matthew Arnold said Homer is rapid, he is simple and direct in thought and in expression he is noble. Dr. David feels that Mr. Caulfield's translation has some of that fourfold spell, and other scholars will

agree with the distinguished head master whose elevation to the Episcopal bench we so heartily welcome. Mr. Caulfield's note on the metre of the poem is just what an English reader needs, and there is a brief account of the Odyssey and a list of principal characters mentioned in the poem. The reception of Athené by Telemachus is happily rendered, then the unwelcome suitors pour into the hall :—

In came the swaggering suitors ; as if the house was their own, they
Seated themselves in rows upon the chairs and the couches :
Duly, upon their hands, was water poured by the stewards :
And, by the maids, great heaps of bread were piled into baskets
While boys, up to the brim were filling goblets of liquor.
Then were all hands stretched out to the good things spread on the
tables.

The whole scene lives in this translation, and the reader's attention is held fast till the dramatic slaughter of the suitors and Penelope's recognition of her husband are reached. It is a piece of careful, scholarly work for which many will be grateful to Mr. Caulfield. The interest is vividly sustained from first to last.

A Hundred Voices and other Poems from the Second Part of 'Life Immovable.' By Kostas Palamas. Translated with an Introduction and Notes by Aristides E. Phoutrides. (Harvard University Press. \$2.50).

This is the second part of *Life Immovable*, which was reviewed with so much enthusiasm a year ago. It is translated from the modern Greek with great skill, and expresses the poet's patriotism and deep interest in life, and shows that Greece also shares in the poetic revival of our times. 'Poetry,' as Louis Untermeyer puts it, 'has swung back to actuality, to heartiness, and lustihood.' It has discovered 'the divine core of the casual and commonplace.' Palamas sings :

I have come for you, plain villager.
The tree that spreads thick roots deep in your soul
Brings out a living blossom on your lips,
Your speech.

'A Hundred Voices' illustrate the poet's manifold interest in life. The prevailing motive is constant resistance against the forces of evil and faith in the final triumph of thought. In 'Hymns and Songs of Wrath' he turns with fury on all who disgrace his country :

I am no herald of your palaces. . . .
I am my mother's jealous child ;
And when no dreams lead me away
A traveller to distant azure lands,
I am a hand that always seeks
To fasten on some fold
Of her imperial purple robe.

In his great vision of 'The Chains' he announces to the hosts of slaves who lie in the castle till the chains of all answer with their own distinct song. 'The last lines of the poem are optimistic to the point of being evangelical':

As in all that stir and live
So there is a power in you,
Tyrants, chains, and fates—I feel it—
That transforms you and uplifts you;
And a hand begins to bring you
Nearer to the wings of birds
And to songs of nightingales.

It is beautiful work and rich in promise of brighter days for Greece and for all the world.

The Rhythm of Life based on the Philosophy of Lao-Tse.
Translated by M. E. Reynolds from the Dutch of Henri Borel. (John Murray. 3s. 6d. net.)

THE wisdom of the East Series seeks to bring West and East together in a spirit of mutual sympathy, good-will, and understanding. In his study of Lao-Tse's 'Wu-Wei' Herr Borel did not attempt a literal translation, but sought to retain the essence of the thought. The book has long been out of print, and the present version has been re-written in a simpler style and carefully revised. It is arranged in three chapters—Tao, Art, Love.

Some useful notes are added. Wu-Wei is non-resistance, born out of Tao or rest attained by renunciation of desire, even desire for goodness or wisdom. The last word is, 'In everything dwells Poetry—Love—Tao. And the whole world is a great sanctuary, cherished and safeguarded like a strong, well-ordered house.' The book is a window through which one looks into the mind of China.

The Royal and Bishops' Palaces in Old London. By Wilberforce Jenkinson. (S.P.C.K. 10s. net.)

In his book on *London Churches before the Great Fire*, Mr. Jenkinson illustrates his subjects by quotations taken mainly from sixteenth and seventeenth century literature, as well as early authors and the old chroniclers. He has, moreover, used freely the Calendars of State papers and other records printed in the Rolls Series. The 'Prelude in Praise of London' brings out the fact that 'whether seen from the Bankside or, better still perhaps, from the tower of St. Mary Overil, there was no fairer scene in Christendom. Looking eastward beyond the Bridge was the Norman keep of the Tower; but the westward prospect was more extensive and revealed a continuous array of towers and palaces dominated by the old Cathedral of St. Paul, with its 500 feet spire: a prospect not marred as at present by railway bridges and a huge and shapeless station.' The survey begins with the ancient palace of Westminster, which was in

existence in Saxon times. Then we pass to Whitehall, St. James's Palace, Somerset House, The Savoy, Richmond, Greenwich and Kensington Palaces. Each is illustrated from the old records in a most interesting and instructive style. The Bishop's Palaces have a chapter to themselves, beginning with Lambeth, York House, and London House at Fulham. The third chapter describes the Houses of the Nobles, Statesmen, and Citizens of distinction; then we visit the mansions within the city and eastward of St. Paul's, and close with a study of the Parliament Houses and Courts of Justice. There is a great deal to learn from such a compilation, which has been made with peculiar care and insight. Lovers of Old London will be eager to add such a volume to their treasures.

Sonnets and Semblances chiefly relating to the War. By Henry Cloriston. (London Literary Alliance. 3s. net.) These poems deal with war subjects such as 'On Taking Khaki,' 'German Frightfulness,' 'Über Alles,' 'The Glory that is Verdun,' 'An Impression from the Somme.' Mr. Cloriston has been inspired by his themes. His work shows a fine patriotism, a strong indignation against outrage and war lust, and a quiet trust in the Providence that watches over the world. We may quote the 'Soldier's Prayer, 1914':—

Lord, in Thy hand I leave my life;
But give me strength, a constant mind
Firmly to tread the path assigned
And feel Thee present in the strife!
And know that, if I stand or fall,
'Tis in His sight who sent me here
To follow, and to think no fear,
When duty, love, and honour call.'

—*Nature Chimes.* By Matt. W. Curry. (Amersham: Morland, 2s. 6d. net.) Pleasant little poems which show a true love for nature and a strong and simple faith in God and goodness. They will be read with pleasure.

English Prose. Chosen and arranged by W. Peacock. Vol. I. Wycliffe to Clarendon. Vol. II. Milton to Gray. (Humphry Milford. 2s. 6d. net per volume.) This is a welcome addition to *The World's Classics*. Its purpose is to provide for occasional reading, selections, complete and interesting in themselves, from the work of our great prose writers, and incidentally to illustrate the development of English prose. Where necessary the spelling has been modified and a note appended to obsolete words and phrases. The Parable of the Prodigal Son and Mary Magdalene at the sepulchre are given in the original spelling, and for the purpose of illustrating the growth and development of the language the same passages are given from Tyndale (1534) and the Authorized Version of 1611. One of Addison's papers from *The Spectator* is also printed as it appeared in the original sheet in 1711. That enables a reader to

see how English was spelt and written at four different periods. They are delightful little volumes for perusal at leisure moments. Mr. Peacock avails himself freely of the prose of action and incident, of romance and adventure, so that the selections are a mirror of the past. Malory supplies 'The Story of Sir Gareth.' Nine pieces are taken from Lord Berners' translation of Froissart. Raleigh's 'Discovery of Guiana,' and the famous passage on Death are here, and many other selections of rare beauty and interest. In the second volume we find Milton, Jeremy Taylor, Lucy Hutchinson, Bunyan, Steele, Addison, Law, Johnson, and Sterne. Four extracts are given from Wesley's *Journal*. His walk to the Cowpen and to Frederica; his criticism of Machiavelli; his preaching at Gwennap in 1773, and his preaching on Slavery at Bristol in 1788. It is a catholic selection made with sound judgement and trained taste.

The Romance of His Life and other Romances. By Mary Cholmondeley. (Murray, 6s. net.) This is a powerful story, not without a touch of the weird and fantastic about it. The Cambridge don turned into a man by a hoax that took the shape of a love affair is quite off the common line; and 'The Dark Cottage,' with its wounded soldier brought back to sanity after half a century, is pathetic in the extreme. There is even more power in 'The Ghost of a Chance' with the man who lost his lady twice by leaving the high road of duty. 'The Goldfish,' 'Her Murderer,' and 'The End of the Dream' all have their tragedy, and it is wrought up with rare skill. Best of all we enjoy the 'Introduction' with the cottage in Suffolk, the shiny frogs, the bedroom with the smell of hare, the lovely garden, and the Zeppelin raids. It is life, and we see it all with vivid interest.—*The Fifth Finger: A Mystery.* By William Le Queux. (Stanley Paul & Co. 9s. 6d. net.) The mystery is well kept to the end and then the enigmatic title is explained. We can understand the fascination of the heroine, and she finds a worthy lover and champion. There are two other happy weddings, but Betty Bolland is the central figure of the story and she is a romance in herself. Mr. Le Queux will have a host of keenly-interested readers.—*The Grasshampton Stable.* By H. Noel Williams. (Stanley Paul & Co. 2s. 6d. net.) Turf frauds and the lure of betting figure largely in this novel. It may warn some readers of the perils of the race-course.—*Miss Anne Thrope.* By E. Everett-Green. (Stanley Paul & Co. 8s. 6d. net.) Anne's mother is the second wife of Squire Thrope and dies on the birth of her little daughter. Anne becomes the good genius of the family. The wealth is hers, and she uses it boldly. She is a fine woman with strong sense, warm affections, and a happy knack of helping her step-brothers and sisters. They really turn out well, and they have to thank Anne for it. There is life and movement in the story, and sunshine and goodwill of the sweetest.—Messrs. Jarrold have just published a neat reprint of Esmè Stuart's *Harum Scarum*; *Harum Scarum's Fortune*; *Harum*

Scarum Married. (8s. 6d. net.) The two first were published in 1910 and have been eight times reprinted. The third was published in 1918 and has been three times reprinted. It is as lively as the earlier stories, and the twins are an amusing pair. All the stories are charming. Harum Scarum is delightful and brings sunshine with her everywhere. The books are the pleasantest of companions for a leisure hour, and a better school for unselfishness it would not be easy to find.

Wake up, Princes. By Khasherao Jadhava. (Bombay. 6s.) This is a call to reconstruction of the Indian States by one who has spent twenty-five years in their service and wishes to call public attention to the problems of their government. He shows the situation as it now exists, expresses his ideas as to the education that will best help the princes to think for themselves and to carry their people forward in the march of progress. They must have a religious training and a love for their people and country. 'Any education which does not take count of the fear of God is, we consider, no education. Man must understand that he is responsible for his acts and that he has to render an account for his good and bad acts to his Master.' The writer sketches out a scheme which he thinks would remove the defects of the Government scheme for the Chamber of Princes and would make it acceptable to them. It is a scheme of reconstruction which deserves careful attention from all concerned in the highest interests of India.—*The Significance of Transport in the Production of Wealth.* By William Drury, M.A. (F. Hodgson. 1s. net.) The argument of this pamphlet is that the connexion between capitalism and the institution of land ownership is organic, the link between them being the monopoly of transport. Transport takes place over land, and its ownership carries the power of restricting the formation of capital by transport. Mr. Drury does not accept Ricardo's theory of rent, but regards it as a part of the capitalistic system and might disappear in the absence of political restrictions on movement. His case is argued out with much skill.—*Freshwater Fishes and how to identify them.* By S. C. and W. B. Johnson. (Epworth Press. 1s. 9d. net.) A welcome addition to a valuable series. Pages of description are given opposite the illustrations, and everything is put in the clearest and most compact form. The pages on 'The Management of Aquaria' are excellent.—*Pearls from Life's Ocean.* By Rev. John Appleyard, M.A., D.Litt. (Allen & Son. 2s. net.) Nearly eighty little papers on subjects of devotional and practical interest. They are full of thought and happily expressed.—Messrs. Chevalier and Morland send us three more attractive songs (2s. net each): *The Old Thatched Cottage by the Sea*; *Vanity's Mart*; *The Land of Fancy*. Words and music are happily matched.

Three volumes reach us from The Abingdon Press, New York. *The Geography of Bible Lands.* By Rena L. Crosby. (\$1.75 net.). The survey begins with South-Western Asia, the so-called 'cradle of the human race' and the conditions of life there; then it moves

on to Mesopotamia with its great rivers and its steppes, to Persia and Syria, Palestine, Arabia, Armenia, Greece, and Italy. Maps and many illustrations add much to the interest and value of a book that will be greatly prized both by teachers and scholars. *Songs for the Little Child*. (\$1 net.) The verses are composed and adapted by Clara B. Baker, and are set to the most naïve and charming of the old folk songs by Caroline Kohlsaat. The songs are short, but are very much alive, and the tunes are so simple and delicate that small children will soon pick them up and delight in them. *Citizenship and Moral Reform*. By John W. Langdale. (\$1.25 net.) Such questions as the Abolition of Poverty, the New Criminology, and Americanizing America are here discussed in a way that will teach Christian men and women to face their responsibility for promoting the righteousness, peace, and goodwill that mark the kingdom of heaven. It is a timely book.—*The Call to Liberalism*.—By C. Sheridan Jones. (Simpkin, Marshall & Co. 2s. 6d. net.) The writer holds that the supreme necessity of the moment is that we should save industry from the growing paralysis that has set in under the present Government, and that this can only be achieved by a return to the old Liberalism, under which we achieved a measure of prosperity unknown to this generation. The mischiefs of Government control are pointed out and the perils that will arise if the mines and railways are nationalized. 'The Liberal Party cannot support Free Trade and free competition—which are the cardinal tenets of its economical creed—and at the same time countenance the policy of nationalization, which means, in effect, the creation of a new series of monopolies, not less dangerous because they are owned by the State and administered by officials.'—*The New Zealand Official Year-Book*, 1920 (Wellington: Mares), has now reached its twenty-ninth yearly issue. It is not as large as the pre-war volumes, but it covers all the usual fields. The estimated population at the end of 1919 was 1,164,405. To this must be added the Maori population of about 50,000, and that of Cook and other Pacific Islands 12,797. Nearly sixty per cent. of the notifications for disease were for diphtheria and influenza. The great majority of influenza cases were of a very mild type. The Year-Book is packed with information.—*Poems*. By Gertrude J. Bryan. (Amersham: Morland, 2s. net.) These are little poems, but each of them has a message and all are steeped in faith and hope. The first piece, 'Resignation,' describes the flight of Despair and the death of Joy:—

Now Joy is dead, what doth to me remain ?
I, sigh-suppressing, bind life's broken thread ;
Take comfort, O my heart, tho' Joy be slain—
Despair hath fled !

The last couplet has a fine thought:—

Some thread of love joins every soul to God,
Earth's brightest day is only Heaven's night.

Periodical Literature

BRITISH

Edinburgh Review (July).—M. Millet discusses 'Franco-British Relations.' When an armistice was in sight the attitude of Great Britain towards Germany was just the reverse of that of France. Our policy was apparently dominated by the desire to facilitate the revival of trade. 'France, on the contrary, seemed to care for nothing but for making Germany pay, and at the same time making her as harmless as possible. The English manufacturer and the French peasant seem, indeed, to look upon the New Europe of to-day with totally different eyes.' What is needed is a genuine and deep similarity of purpose on two or three vital problems, and these are considered at length. The Editor's subject is 'The Public Purse.' Our politicians feel the urgent need for its defence, and last May issued a circular requiring the departments to cut down their future expenditure by 20 per cent. From the date of the Armistice they had done nothing to protect the public purse from the insatiable demands of that vast army of schemers who have persuaded themselves that they and their schemes can live for ever on manna dropped from Downing Street. Lord Rothermere has urged the imperative need for drastic and immediate economy in public expenditure. Public expenditure grows directly the State undertakes to do for the individual what he ought to do for himself. We can only escape our financial evils by abandoning the present-day delusion that the State can act as a universal providence, and insisting that the individual must rely on himself for his own maintenance and for the upbringing of his own children. To get back to that sound principle, will be to 're-establish not only less expensive but also more wholesome methods of government, and our public men will once more take a greater pleasure in guarding than in robbing the public purse.'

Hibbert Journal (July).—A notable feature in this number is the symposium on *Morals and Religion*, conducted by Baron von Hügel, Principal Jacks, and Profs. Chevalier, J. A. Smith, and Wildon Carr. The issue as stated by von Hügel, is whether the normal moral experiences of mankind do or do not necessarily imply 'the objective traces and effects of a real Personal God.' He holds that they do, and is supported by Profs. Chevalier and Smith and indirectly by Principal Jacks, who inclines to 'Pluralist' views. Prof. Wildon Carr holds the immanentist position, and disagrees with the basis of the relation between *Morals and Religion* which the others accept. Of course no conclusion is reached; 'the play'—i. e. the argument—'is the thing.' Prof. Buonaiuti writes on

'Religion and Culture in Italy,' describing in a graphic way the crisis impending between Catholicism and Modernism in the universities and the country generally. Prof. Boodin, discoursing on 'The Religion of Mother Earth,' says that 'Jesus remains the choicest incarnation of the genius of Mother Earth and the order of the universe.' We cannot know God, but 'Live in me, create in me,' says the larger life. . . . Co-operate in free and loyal creativeness for the whole and the universe is yours.' Prof. Theodore Bacon, in his paper on 'Our Illogical World,' comes to a similar agnostic conclusion, with 'the co-operation of the human and the divine' as the condition of success for righteousness, liberty, and truth. What 'the divine' is on this theory, he does not say. Other interesting articles are Dr. Estlin Carpenter's 'Chaitauya, an Indian St. Francis,' 'The Letters of William James,' and an instructive description by 'Headmaster' of the state of 'Religious Knowledge' in our public schools. The Survey of Religious Literature and the Literary Review are full of interest.

Church Quarterly (July).—Prof. Headlam criticizes Canon Charles' book on Divorce and finds its methods very precarious. The teaching of the New Testament is based on the Christian ideal of marriage, that a man and woman become one in body and in spirit. 'If my wife is unfaithful to me I have no right to console myself by taking another; I have still my obligations to her.' The Bishop of Durham's recent speech in the House of Lords is regarded as "a complete perversion of everything that Christianity means. It suggests that marriage is to be a union which terminates when things go wrong, and that our obligations are limited by the fidelity of others to us.' The Rev. F. Gavin writes on 'Some Aspects of Greek Church Life To-day.' 'The Church is the nation, viewed religiously. As a spiritual force, independent of national aims, she has no voice and no method of making herself heard or her policy felt.' 'The Greek Church has not yet entered even her scholastic period, far less that of the Reformation.' The great question presents itself, 'Can two bodies of Christians, so utterly different in experience, history, thought, and life as Anglicanism and Greek Orthodoxy find a common ground on which they may engage each other's real and essential selves in love, understanding, and sympathy?'

Journal of Theological Studies (April).—This number opens with a bibliography of Dr. Sanday's works, prepared by Prof. A. Souter. It covers practically half a century, from 1872 to 1920, and manifests a dominating purpose, resolutely pursued till the end. Amongst Notes and Studies are an instalment of a paper by Rev. C. B. Armstrong on the Synod of Alexandria and the Schism at Antioch in 362 A.D., a further instalment of Palladiana (the Lansice History), and an account of the Homilies of Peter Chrysologus, by J. H. Baxter. One of the most important articles is a criticism by Prof. V. Bartlet of Dean Robinson's Donnellan Lectures on the Didaché. Dr. Armitage Robinson represents a section of High Anglican scholarship

which persistently disparages the *Didaché*. It is indeed an awkward document for ecclesiastics of a certain school, and it is perhaps natural that they should try to explain it away as late, composite, and deliberately fictitious. But their arguments are feeble and Dr. Bartlet's article is able and timely. Dr. Anderson Scott reviews with some severity the *Beginnings of Christianity*, by Foakes-Jackson and Kirsopp Lake, as having 'done a disservice to the cause of liberal theology in the English-speaking world.' Other reviews of books are instructive and interesting.

Holborn Review (July).—The first article is on "Custom and Truth," by Dr. Rendel Harris. Rev. W. H. Holtby writes on 'The Conception of the Fourth Gospel,' treating it as apologetic in character and as representing 'a soul's vision of the Lord.' Principal Mumford contributes a metrical version of God's challenge to Job in chaps. xxxviii. and xxxix. Rev. T. A. Thomson, under the title 'A new Psychology of Religion,' reviews Prof. J. B. Pratt's 'Religious Consciousness,' describing it as a book which marks an epoch in the history of a young science. In addition to the above philosophical or theological articles, general literature is represented by papers on 'The Friendship of Books,' 'Miss Mitford,' and 'James R. Lowell.'

Expository Times (June).—Dr. Hastings begins his editorial notes by commenting on 'the paralysis from which all Churches are suffering,' and tracing it, according to Mr. Joshua Holden, to three defects—'materialism, professionalism, and sectarianism.' Prof. McFadyen, of Kingston, writes on 'Missions and the Study of the New Testament.' Rev. D. Cameron gives an interesting exposition of Malachi iii. 16, 17, interpreting the passage of the proselytes, who were not to be forgotten of God, 'when I make up my jewels,' i. e. when the census register of the true Israel is compiled. Prof. Langdon furnishes an archaeological article on 'The Dynasties of Sumer and Akkad.' Principal Garvie's paper on the Hebrew Prophets commends a fresh study of the prophets to the Christian preacher of to-day. Many minor features of the June number which we have not specified contribute not a little to its general interest.

The Expositor (July).—Dr. Cameron, of Aberdeen, writes 'Some Notes on the Development of Jesus.' One or two events belonging to His public life are recorded by the Fourth Evangelist alone. The intervention of His mother at the marriage-feast in Cana; His mother 'had tasted and come to trust in His uncommon though unvaunted powers, and now that there was need once more, it was but her old affection and dependence that prompted her request.' If He waived aside her plea it was because He was 'wholly captive to an alliance which out-went all other pleas, and wherein they were none of them destroyed, but all fulfilled.' 'For a sane and truthful view of Jesus consistent with the working of the law of growth, one must needs allow to the full for the factor of temptation operating in a way that

answered to the depth and power of His nature. It is idle to imagine that He lit upon some novel means of attaining character other than that of the common lot.' Canon Deane's paper on 'Phillips Brooks' shows that though the sale of his sermons has shrunk to perhaps a dozen copies in a year they are really a bit of himself. Dr. W. E. Beet deals with 'The Humorous Element in the Old Testament' as seen in The Book of Esther. There is a delicious touch of humour in the picture of Haman 'with the world of Persia at his feet, and wielding little less than the full powers of royalty, yet, like a spoiled child, filled with discontent by reason of the attitude assumed towards himself by one of his subordinates.'

Review of Reviews (July-August).—Sir Philip Gibbs has been to Germany to find out what was happening there. He wished to find out how Germany might be able to restore her own economic health after the enormous exhaustion of war and defeat, and to pay the Bill of Costs presented by the victor nations. When he visited Germany after the Armistice the people seemed rather stupefied by what had befallen them. Now in Berlin the general appearance is not miserable but cheerful, not dejected but alert and comfortable. 'One sees crowds of men stepping out briskly, obviously employed, well-dressed, well-fed, keen on their jobs, doing good business.' Most of the middle-classes are earning enough to make both ends meet, and have a little margin for the fun of life. Young folk stint and scrape at home to get an evening's pleasure. They pool their resources and do very well if there are several of them working together.

Science Notes (July).—A note on the disastrous flood that wrecked numerous houses in Louth says that the rainfall records showed that a considerable area in the wolds to the west of Louth experienced over 100 mm. of rain in about three hours, and a large proportion of this had to pass through Louth along the course of the Lud (normally a mere brook) before it could spread out over the flat country between the town and the sea. The breaking of various dams formed by floating débris, which were holding up a great accumulation of water on the western outskirts of the town, seems to account for the suddenness of the flood. The passage of the warm southerly wind over the relatively cold one blowing in from the North-Sea appears to have caused the whole phenomenon, accompanied by much convectional ascent of moist air and consequent precipitation.

Constructive Quarterly (June).—Prof. Cuthbert H. Turner gives (A Fragmentary Sketch' of Dr. Sanday. He was from the first a New Testament scholar who interpreted his subject largely. He probably spent £100 to £200 a year on books and book-binding, and a far larger sum on public and private charity. He was a typical Englishman and had in full measure the Englishman's interest in sport, especially in cricket and football matches. 'To have known such a man so long and so well was a high privilege. To have lost him makes life a good deal the lower and the poorer.'

AMERICAN

Journal of Religion (May).—The new scheme of this Review well maintains its literary character and its value both for the student and the general reader. Prof. C. H. Hamilton, of Nanking, deals with the remarkable new 'Culture Movement' in China and the duty of the Churches in relation to it. 'The Historical Reconstruction of Hebrew Religion and Archaeology' is the subject of a thoughtful article by J. Morgenstern, of Hebrew Union College, Cincinnati. In another article the doctrine of pre-millennialism is described as a 'once stimulating but now archaic dream.' The study of apocalyptics has wrought a revolution in the exegesis of Revelation. To many readers the two last articles in this number will appear the most important and interesting of all—'The Common Problems of Theological Schools,' by Prof. Adams Brown, of Union Seminary, New York, and 'The Problem of the Personality of God,' by Prof. Galloway, of St. Andrews, Scotland. The subjects are in their several ways most timely, and the treatment in each case is as able as the name of its author would lead one to expect. We regret that we cannot summarize the conclusions reached. But it is certain that the teachers of religion in the universities of English-speaking countries have during the next decade a great work to do which concerns them all in common, and it behoves them to find out quickly how they may best co-operate at a period particularly critical for the interests of religion.

Methodist Review, New York (May-June).—Prof. Wilson, of Boston University, writes a paper on 'Rationalism and Mysticism,' which, though short, is full of instruction for ministers of religion. Prof. J. M. Dixon, of Los Angeles, compares at length the Rubaiyat and 'In Memoriam.' The article of Prof. E. Lewis, of Drew Seminary, on 'The Question of Miracle' seeks to establish a rational basis for the intuition of faith. Pre-millennialism is condemned by another writer as a 'fundamentally un-Christian view of the coming of the kingdom' and likely to be completely discredited by a thorough and scientific study of the Bible. The section 'Notes and Discussions' contains a paper entitled 'Thoughts of the Trinity,' intended for Trinity Sunday, and a discussion of 'Authority and Inspiration,' the latter being one of three articles on the difficult subject of Biblical criticism in its relation to preaching and religious life.

FOREIGN

Revue des Sciences Philosophiques et Théologiques.—In the April number of this Belgian Catholic Review there is a long and illuminating article on 'The Mystical Teaching of John Tauler,' the great fourteenth-century Dominican divine; in which it is shown that, whilst the spirit of service which is the very breath of our best modern Christianity is deficient in that teaching, it nevertheless

abounds with messages, good for all men, and quick and powerful for any century. Many extracts are given from Tauler's works in which he often rises to an insight which carries him beyond the Contemplation and the Inward States on which he chiefly dwells. 'Works of love,' he says, 'are more acceptable than contemplation; spiritual enjoyments are the food of the soul, but they are to be taken only for nourishment and support to help us in our active work.' And the following passage in one of his sermons, not here quoted, has the true note of social service: 'One man can spin, another can make shoes, and all these are gifts of the Holy Ghost. If I were not a priest, I should esteem it a great gift that I was able to make shoes, and I would try to make them so well as to be a pattern to all.'

Reformacja Polsce (The Polish Reformation) is a new quarterly edited by Stanislas Kot, professor in the University of Cracovia. Dr. Brückner shows in the first paper the importance of the Reformation for the intellectual history of Poland as the strongest influence towards independent thought and the enlargement of the spiritual horizon. It created a powerful national literature. The epoch of exuberance lasted from 1550 to 1590. The programme of research which is to centralize in this review is explained. The editor writes on the genesis and development of the first Calvinistic college in Poland, founded at Pinczow in 1551. It was organized by Peter Satorius, who had studied at the College of Lausanne.

Œuvre Nationale de l'Enfance (Brussels).—A monthly review of work among children, which deals with open-air schools, manufactory crèches, drill-classes, the league of large families, and kindred subjects.

The Hindustan Review (June).—Mr. R. G. Pradham writes on Mr. Curtis's *Dyarchy* in its relation to Indian Politics. He says that if there is any Englishman who has exercised profound influence on the new constitution of India, it is Mr. Curtis; and it is quite possible that his influence on its future development will be no less, if not more, profound. His principle of Dyarchy has received the approval of the British Parliament and time will show whether that approval was well-advised or whether it would not have been better to adopt 'a scheme of reforms more in consonance with advanced Indian thought.' Mr. Pradham says there is much in Mr. Curtis's contribution of which 'we do not approve; but his devotion to the ideal of self-government, and of the British Empire as a Commonwealth of Nations, his patient industry, the courage with which he expresses his convictions, the general vigour of his thought, his remarkable lucidity of expression, his freedom from racial bias or prejudice,—all these are great merits and they will assure for his book a very high place in the accumulating literature on Indian Politics.'

